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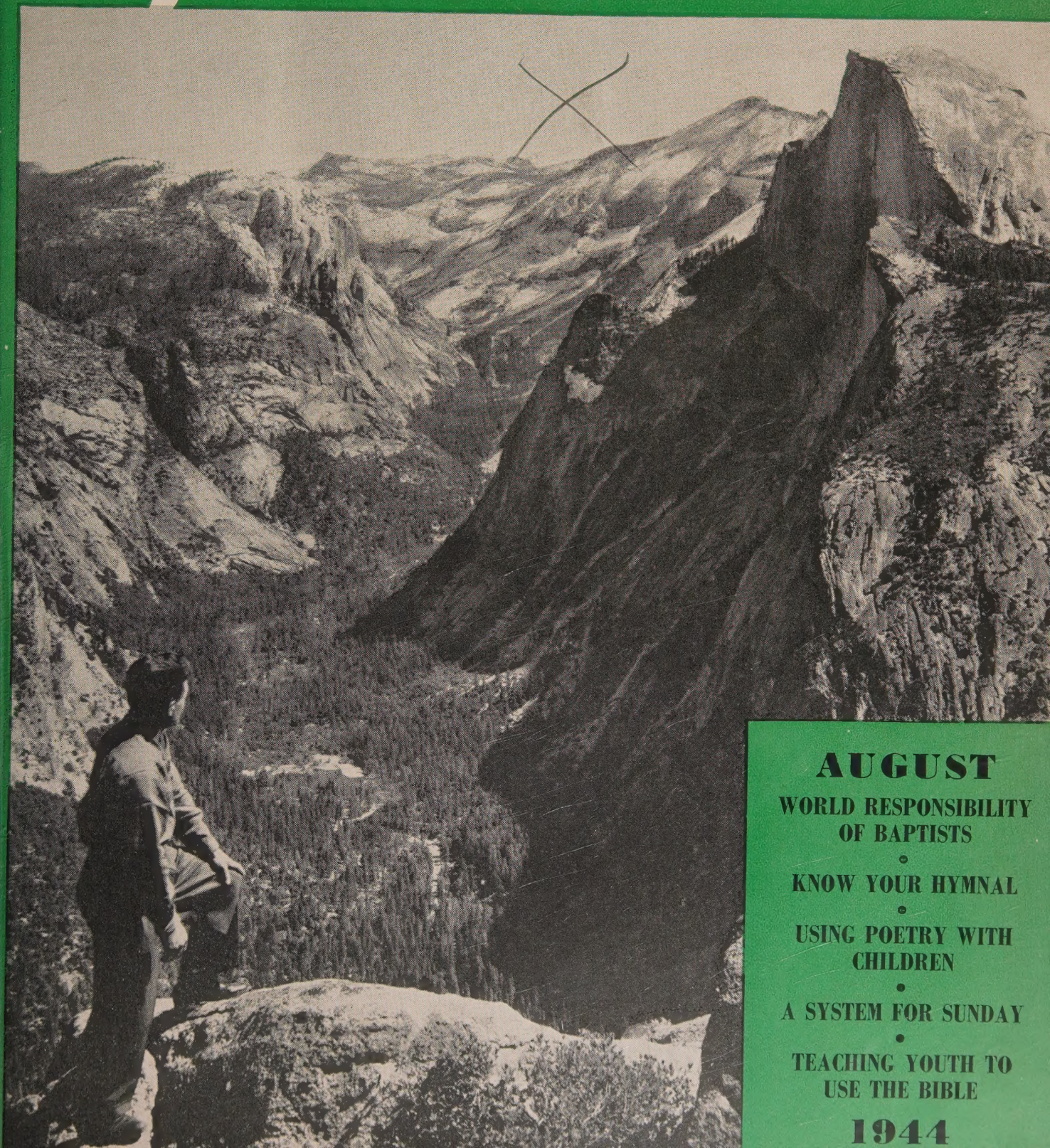

AUGUST

WORLD RESPONSIBILITY OF BAPTISTS

KNOW YOUR HYMNAL

USING POETRY WITH CHILDREN

A SYSTEM FOR SUNDAY

TEACHING YOUTH TO USE THE BIBLE

1944

H. Armstrong Roberts

The Infant Samuel Kneeling at Prayer

By SIR JOSHUA REYNOLDS
(1723-1792)

IT WAS in either 1775 or 1776 that Sir Joshua Reynolds painted this representation of the infant Samuel. At that time, Reynolds' intimate friend, Edmund Burke, was pleading eloquently for conciliation with the American Colonies, but the prospect of a colonial war did not greatly disturb the artist. He pursued the even tenor of his ways, painting portraits of the royal personages of his day. To his studio came dukes and duchesses, marquises and marchionesses, earls and countesses, viscounts, lords, baronets, and knights; in short, nearly every person of rank, whether in the church, in Parliament, or in the military establishment. Evidently, Reynolds displayed great industry, and he must have worked rapidly, for during his lifetime he completed between two thousand and three thousand portraits. All these paintings were executed in the Grand Style and with so much consideration for the classical proprieties that they won for England a standing in the art world which it had not previously enjoyed.

But there was a brief period, at about this time, when the number of Reynolds' commissions dropped off. The growing popularity of George Romney as a portraitist had much to do with the lull. Reynolds accordingly seized the opportunity to paint, for his own satisfaction, a few portraits of children. In them he left considerations of formal style to one side and allowed his warm heart and sincere emotions to have free play. In consequence, he produced some of his most charming works. These pictures of children have universal appeal, and they reveal admirably the flowerlike innocence of all young children.

Very little can now be learned about this painting of the infant Samuel at prayer. The original, approximately 30 by 25 inches in size, perished in the fire which destroyed Belvoir Castle in 1816; but a replica of the painting, made by the artist himself, is preserved in the National Gallery, London. There is no information as to who posed for the picture, and it is entirely possible that the child may have been one whom the artist found upon the street.

Possibly the fact that the child is nameless is our good fortune, for we thereby are left wholly free to identify the portrait with the biblical character—Samuel the child, who, having been tenderly reared and carefully taught, became Samuel the prophet and judge of Israel. We know the part which prayer played in the development of his character. As we see him here, we are reminded of our Lord's words: "Blessed are the pure in heart: for they shall see God." We are reminded also of those other words of our Lord, spoken in graver mood and freighted with solemn warning: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Baptist Leader Is Published Monthly by
THE AMERICAN BAPTIST
PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia 3, Pa.
LUTHER WESLEY SMITH, *Executive Secretary*

Editorial Staff
LEONARD R. JENKINS, Editorial Counselor
MARGARET M. CLEMENS, Children's Leader
STANLEY A. GILLET, Young People's Leader
MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Teachers' Materials

Baptist Leader

Vol. 6 AUGUST, 1944 No. 5

This Month

O JEHOVAH of hosts . . .
The heavens are thine, the earth also is thine:
The world and the fulness thereof, thou hast founded them.
—Psalm 89: 8, 11

These words come to mind as we study the photograph used on the front cover. This man, standing on Glacier Point, in Yosemite National Park, looks across to Half Dome and beyond to distant peaks of the High Sierras. Three thousand feet below him Tenaya Canyon winds around the feet of these rocky strongholds. Although we marvel at the immensity and the grandeur of the Creator's work upon the surface of the earth, this is exceeded by what he has done in the souls of men.

■ What standards should be set up in the all-important task of choosing a college? Kenneth I. Brown gives the answer in "*And It's a Baptist College.*"

■ O. G. Herbrecht turns his attention to an important phase of youth, *When Jimmy "Falls in Love."* This will help parents as well as church leaders.

■ Have you thought about trying an expanded session in your church school? *On Both Sides of the Ledger,* by Lina A. Rauschenberg, helps us to evaluate this plan for our children's groups.

■ *Be Prepared to Fight Fire in Your Church,* by Delbert Johnson, is an article that every church member should read and act upon.

■ *Leader of a Bloodless Revolution,* by Archer Wallace, tells of a Christian educator who upset traditions and helped teachers and students to be real friends.

■ Promotion Day is coming. It should be planned with particular care for Nursery Class children. Suggestions are to be found in *Preparing the Nursery Child for Promotion* by Bess V. Nester.

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Entered at the Philadelphia post office as second-class matter March 1, 1939, under the act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscription, $1.50 a year; 15 cents a copy.

Address editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Branch houses and stores: 352 South Spring St., Los Angeles 13, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago 1, Ill.; 1017 Grand Ave., Kansas City, Mo.

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OF INTEREST TO BAPTISTS

■ A Baptist pastor from Hingham, Mass., is the first United States Army chaplain in Soviet Russia. He is the Rev. Clarence G. Strippy, formerly minister of a church in the Boston suburb and is now attached to the Eastern Command of the U. S. Air Forces. His job is to travel to and from American bases set up in various parts of the Soviet Union. He spends three days in each center, holding services for Protestant and Jewish soldiers and assisting Catholics to organize their own devotions. The 39-year-old clergyman has an imposing list of "firsts" on his service record. He was the first U. S. Chaplain in Bagdad, the first to hold religious services for the American Army in the Syrian Desert, the first to welcome American WACs to his station in England and the first to give orientation lectures to American service women on duty overseas.

When newspaper correspondents first arrived at this base, they saw a wiry sun-tanned American leading a crowd of United States and Russian soldiers in the singing of "Tipperary." The scene was an open-air theater built by the Russians. Much of Chaplain Strippy's work is to bring his "boys" and the Russians into close friendship. One commentator, impressed by the chaplain's activities, described him as a "one-man service department." He has made music his hobby and has been keenly interested in athletics since his student days in Mercer College, Ga., and the Andover Newton Theological School in Newton Center, Mass.

■ A step in the direction of denominational financial support for rural United Presbyterian pastors in addition to that provided by their congregations was taken by the General Assembly in New Concord, Ohio, when it authorized the appointment of a special committee to study five specific proposals in this connection. The committee is to report to the 1945 General Assembly. The proposals are:

1. An annual denominational grant of at least $100 for automobile expense.
2. A specified grant for the purchase of books.
3. Full tuition in church-related colleges for the children of rural ministers, the colleges to be reimbursed by increasing the denominational budget. (Children of all ministers now pay half-tuition.)
4. Payment by the denomination of the rural pastor's contribution to the pension fund.
5. Free parsonage, provided either by the congregation or the denomination.

■ "The chief problem confronting the world is the problem of learning to live together," Dr. Walter H. Judd, member of Congress from Minnesota, told the 156th General Assembly of the Presbyterian Church, U.S.A. Dr. Judd was formerly a medical missionary in China.

"Our first task," said Dr. Judd, "is to win the war. There can be no decent, orderly, peaceful world unless there is a complete defeat of the things that Japanese militarism and Hitlerism represent. But then we must go on to build new relationships between nations and new techniques for solving their disputes." Dr. Judd declared that fear and hate, "the only two major forces that war generates," cannot provide the basis for the accomplishing of a task of world unification. Rather, he proposed four fundamental bases for postwar world solidarity—the rights of the individual, building on the possibilities of the backward peoples of the world, an adequate concept for integrating the diversified peoples and an adequate leadership. All these principles, he said, are available in the Christian religion. "Our paramount task," said Dr. Judd, "is to lift up Christ—in our word and deeds—and to hold him before men so that they can see and be drawn to him."

■ An Interreligious Council has been organized at Yale University, composed of undergraduate representatives from the three religious groups on the campus, the Hillel Group, the More Club and Dwight Hall. The purpose of the Council is to further greater justice, amity and understanding among the Protestant, the Catholic and the Jewish faiths in the university.

■ Total contributions of the Presbyterian Church in the United States to all causes during the year ending March 31 last, amounted to $16,009,315, the Rev. E. C. Scott of Dallas, Texas, state clerk, reported to the denomination's General Assembly in Montreat, N. C. The sum represents an increase of $1,836,867 over last year. Giving to home missions reached $1,384,279 while pastors' salaries totaled $3,537,972; current expenses, $4,905,649; building costs, $2,954,140; and miscellaneous expenditures, $454,423. The report sets the church's per capita giving at $28.29 of which $20.14 went to current expenses. The church added 18,510 individuals to its membership through confession of faith and 22,869 by certificate, for a total of 565,849 communicants. Sunday school enrollment fell from 401,948 pupils to 386,798, but baptisms increased to 10,674 adults and 8,762 infants.

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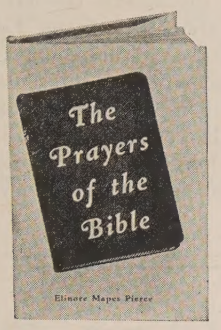

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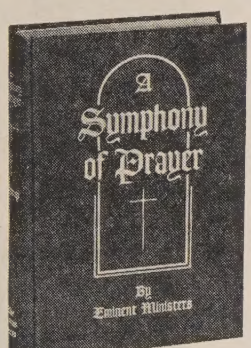

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OF INTEREST TO BAPTISTS

■ A gift of $100,000 from John D. Rockefeller, Jr., to the War Emergency Forward Fund of the Northern Baptist Convention was announced during the meeting of the Convention in Atlantic City, N. J. The donation is earmarked for the reconstruction and the repair of churches of the denomination and for the creating of a center abroad for the care of war victims.

The Convention appropriated $600,000 for the fund last year and has included a similar amount in this year's budget to carry on the current work and to provide an amount for the postwar period. The finance committee, in another report, estimated that $8,000,000 will be needed "to meet the postwar situation in any adequate way." Dr. Earl F. Adams, general director of the Council on Finance and Promotion, announced that during the fiscal year ending last April 30, the Convention raised $4,559,060 or $59,060 more than the budget of $4,500,000.

■ An eight-point program to combat juvenile delinquency and provide for the spiritual and moral welfare of growing boys and girls was adopted by the 156th General Assembly of the Presbyterian Church, U.S.A., in Chicago. The Assembly approved a statement of its standing committee on social education and action that "while adults are dying and being wounded upon military battle fronts, children and youth are being spiritually and morally scarred and disabled through home and community neglect."

Stabilization of the family as the center of character development was urged in order to provide youth "emotional stability, worthy purposes and the spirit and practice of constructive social relationships." The program includes enlistment of parents in Christian family life, an aggressive enrollment of children in church schools in war communities, study of antisocial conditions in the community and the co-operation with the welfare agencies in making the community "an ally of youth at its best."

■ An interchurch committee representing Protestant churches in Canada is working to secure the appointment of women as assistant chaplains in the armed forces. Mrs. W. J. Campion, of Toronto, told the London United Church conference that with women on active service in the army, the navy and the air force it was widely felt that spiritual ministrations by women had a place in the chaplaincy.

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OF INTEREST TO BAPTISTS

■ Many soldiers, after seeing what missionary work really does for primitive people, have sent contributions to their parents with instructions to put the money into foreign mission funds, Dr. Ralph H. Long, director of the National Lutheran Council, revealed at a convention of the Norwegian Lutheran Church of America held recently in Minneapolis, Minn.

"They have seen natives with and without Christian training, and the difference has been impressive," he explained. "Around the untrained natives, they have had to huddle together and be on guard. The Christian natives, on the other hand, have no cannibalistic tendencies, show sympathy and even sing the same church hymns. They sing in their native tongue, of course, but the tune is the same."

Dr. Walter Manuel Montano, Lima, Peru, director of the Evangelical Union of South America, told the convention that the sending of Protestant missionaries to Latin America is the greatest contribution this country can put forward in fulfilling its "good neighbor" policy.

■ A warning that churches must be prepared in the postwar period to minister to a standing army of about 4,000,000 men, in addition to assisting in the rehabilitation of the returned war veterans, was issued to the Northern Baptist Convention in Atlantic City, N. J. Dr. G. Pitt Beers, executive secretary of The American Baptist Home Mission Society, asserted that a permanent draft law is definitely in the plans of the Government calling for one year of military service by the nation's youth. "In some respects," he said, "the experience may prove more deteriorating morally than service in the war, because it will have no immediately challenging objective." Plans must be made at this time to meet these postwar adjustments easily. Another task of the denomination, Dr. Beers said, will be to minister to the people in new communities springing up on the fringes of large cities. He said that 165 places are already open for the starting of churches and estimated that $4,000,000 would be required to finance the job adequately. Here are tasks calling attention of the churches of America.

■ An "in-a-church" camp has been conducted in Akron, Ohio, by the Grace Reformed Church for youth unable to attend a real camp. The novel idea was worked out by Dr. Orris W. Haulman, the pastor, and the local Y.M.C.A. The "Campers" were divided into two groups: those of high school age who arrived at 8.30 A.M. and remained through the day with a half-hour worship service at 7.15 P.M. Older young people, including high school students who work in the daytime, came for a 6 P.M. supper and remained through the evening camp. Classes were held for both groups in art, music, dramatics, etc. The "in-a-church" camp gave everyone a chance for a vacation at home.

■ The role of the Lutheran Church in the postwar world was discussed in Blair, Nebr., at the annual two-day convention of the National Lutheran Editors Association and the Publishing House Managers Association. Representatives of all major Lutheran bodies attended the gathering. Also considered were the duties and problems confronting religious editors in the present emergency.

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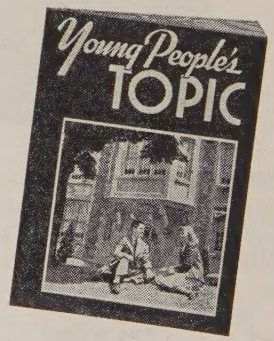

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OF INTEREST TO BAPTISTS

■ The Christian Emphasis Fund was launched officially as a project of the Board of Education's New Development Program at a banquet in New York. As the speakers pointed out, with proper response to this fund thousands of talented Baptist youth in years to come will be aided toward obtaining a fine Christian education through student loans and scholarships. Another objective of the fund will be the strengthening of the Christian Emphasis on the campuses of Baptist educational institutions and in university pastorate centers. Such a fund will be a decided help in educating our young people.

■ The Federation of Churches of Rochester, N. Y., and vicinity, a pioneer group in co-operative Protestant enterprise, is celebrating its twenty-fifth anniversary. One of the first Protestant groups to employ a full-time hospital chaplain, the Federation was among the earliest to establish weekday religious classes. Since 1920, student enrollment has risen steadily to a present total of 3,854.

The Federation's work covers co-operative endeavor in such spheres as social relations, education and evangelism, youth work and interfaith activities. It acts as area headquarters for the New York State Council of Churches, and more than five hundred volunteers serving on 37 standing committees carry on its activities. The Federation was responsible for the formation in 1921 of the Rochester Council of Church Women with which 104 women's organizations are currently affiliated.

■ The appointment of representatives to the coming peace table who will insist upon those agreements which the Christian church can support was urged upon President Roosevelt in a memorial adopted by the 138th General Synod of the Reformed Church in America. Recognizing the equality of all races under God, the Synod also called on the Government to avoid racial discriminations in planning the peace. It further appealed to the President and Congress that practical steps be taken immediately to form the nucleus of a general world organization as suggested in the Moscow declaration and the Connolly resolution adopted by the Senate. The Synod joined with the Department of Research and Education of the Federal Council of Churches in petitioning Congress to add a religious preference to the national census that will be taken in 1946.

■ Chief concern of the Christian church in the postwar era should be a "ministry of healing," Stanley I. Stuber, executive secretary of the World Relief Committee, Northern Baptist Convention, told the Baptist Ministers' Conference in Washington, D. C. "Returning servicemen will expect more Christian action than pious talk when the fighting is done. They will want a continuation of the type of Christian healing ministry which they experienced in the armed forces at the hands of the chaplains."

■ An interdenominational conference for Chinese-American youth in the Eastern states was held in Silver Bay, N. Y., to consider "special problems in the difficult transitional years after the war." It was similar to the Chinese Christian Youth Conference held last year at Lake Tahoe, Calif.

Part 3 *of the New* Northern Baptist Junior High Program

'TEENS, the story paper for "the builders of tomorrow's world" is an important part of the "main diet" of Christian teaching outlined in our new Junior High Program: (1) Sunday school lessons; (2) Jr. Hi Fellowship topics (see feature at the left); and (3) 'TEENS, the four-square interest-builder.

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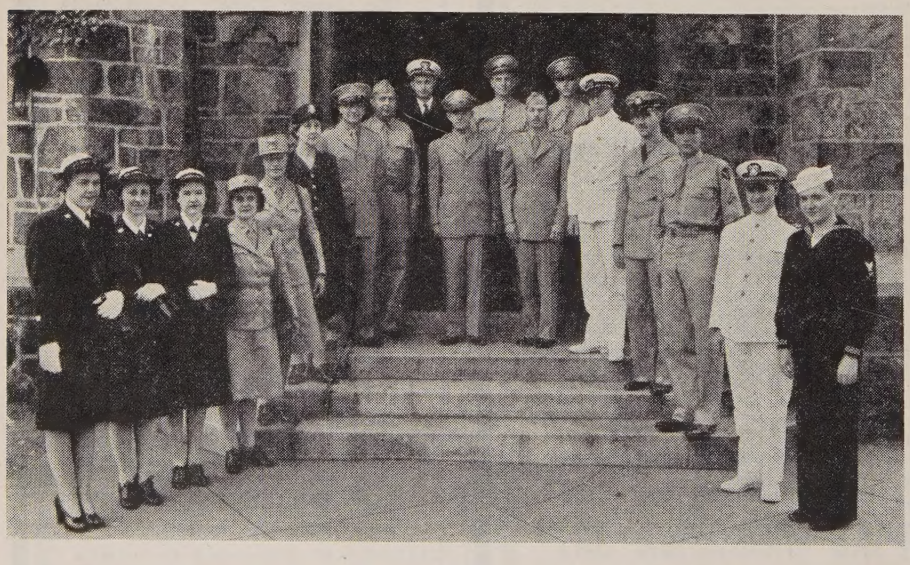
THE KEY

to the Human Heart

By MARY HELEN HALE

A STORY OF THE BAPTIST MINISTER WHO HAS 8,000 JEWISH FRIENDS

PASTOR AND BOARD OF DEACONS



SERVICEMEN AND WOMEN AT THE CHURCH

THE CHRISTIAN CHURCH is going to find the lost key to the Jewish heart!" This is the answer that Samuel Macaulay Lindsay gave when we asked him about the Jews. The first anti-Semitic acts of violence had just been made public by Boston officials. Jewish people were wondering what would happen next in and around this city where the "Christian Front" had begun its campaign of hatred. Christian people were also wondering what could be done to help Jewish neighbors. In Brookline, a Greater Boston township which is a normal eastern community, with one-third of its population Jewish, one-third Catholic, and one-third Protestant, there was a man who knew the answer. He was a man who had built many, many bridges. And yet, he was no construction engineer. For his bridges were not of stone and steel, but of good will. He had dared to span the gulf between Protestantism and Judaism with a love and understanding that will withstand all floods of hatred and prejudice. He has the answer to how we can win the Jews for Christ—and he also has the answer to how we can end the undemocratic, un-Christian attitude and actions that constitute anti-Semitism.

Three things there are about Samuel Macaulay Lindsay that you will not forget. He is a Scotsman, and his brogue is still thick. In the congregation that assembles in Brookline Baptist Church to hear his sermons, there are always Jewish people, several of them professed Christians. They come because his sermons reveal that this pastor knows about life and about Christ, and how to interpret one in terms of the other. They also come—the Jews, Catholics and Protestants from many churches—because Dr. Lindsay is more than a Baptist minister. He is the "padre" of the whole Brookline community. His daily list of appointments with those who seek advice and spiritual guidance is proof of that fact. So is his stack of correspondence.

Two Jewish friends were riding behind Dr. Lindsay on the subway one Monday morning. One of them asked his companion, "How did you like the sermon yesterday?"

"I didn't."

"How did you like the quartet?"

"I could sing better myself."

"And what do you think of this new method of education?"

"I'm not for it."

By this time, Dr. Lindsay was sure that these two people must be Baptists, and members of his church—so he turned around to speak to them. They weren't Baptists; they were Jews. But when he saw who they were, he said, "I was listening to your conversation, and I want you to know that I sympa-

thize with you. Why don't you come down and join the Baptist church?" And they accepted his invitation, for they knew that Dr. Lindsay was one of the best friends their people had in all Boston.

He became acquainted with the Jewish people in his community by speaking at the high school, at their temples, and by daring to champion their cause against Coughlin. Whenever he had a chance to help a Jewish fellow in need, he did not pass by on the other side. And in appreciation for his years of love and helpfulness, the Jews of Brookline gave a huge banquet at Temple Ohabei Shalom in honor of Dr. Lindsay. One thousand two hundred people attended.

But how does a Christian pastor help non-Christians in trouble? When he prays with them, can he pray in Jesus' name? Dr. Lindsay does, and several Jewish friends, who have repeated after him the prayers he offered in their behalf, saying, "Dear Jesus," have become interested in the Jesus to whom Dr. Lindsay has prayed, and whose love he demonstrates in Brookline every day. Many of these Jews have opened their hearts to him, and revealed their inmost feelings about religion—Judaism and Christianity. From his intimate contacts with them, Dr. Lindsay makes the suggestion that "most Hebrews think the Messiah merely a poetical concept of the Old Testament writers. And Zionism repudiates all thought of Messianism, for it offers salvation through politics, not through a coming Messiah. If they hoped for Christ's coming, they would feel no need for Zionism." He also mentioned that the average Jew doesn't know the 23rd Psalm as well as we, for they are not half so well versed in the Old Testament as are Protestants. Leviticus is their Bible. Of course, their religious views range from the strict orthodox believers, who smash all of their dishes at each year's end, to the very liberal thinkers. Always Judaism is a family affair. In many homes, the father is the priest. On Friday evenings, the whole family goes together to the Temple. Some Jews pay as much as $25 for a seat in the Temple on the high holy days.

Dr. Lindsay went on to explain that the rabbis are only teachers, and are not always priests. The laymen in the church serve as priests. These are the men who redeem the first born in each Jewish household with a lamb's price. They function in the homes, not in the Temple; they are supposedly descendants of Aaron. The Temples are busy places, great social centers. From twenty to thirty groups—literary clubs, political discussion meetings, photography classes, for example—meet each

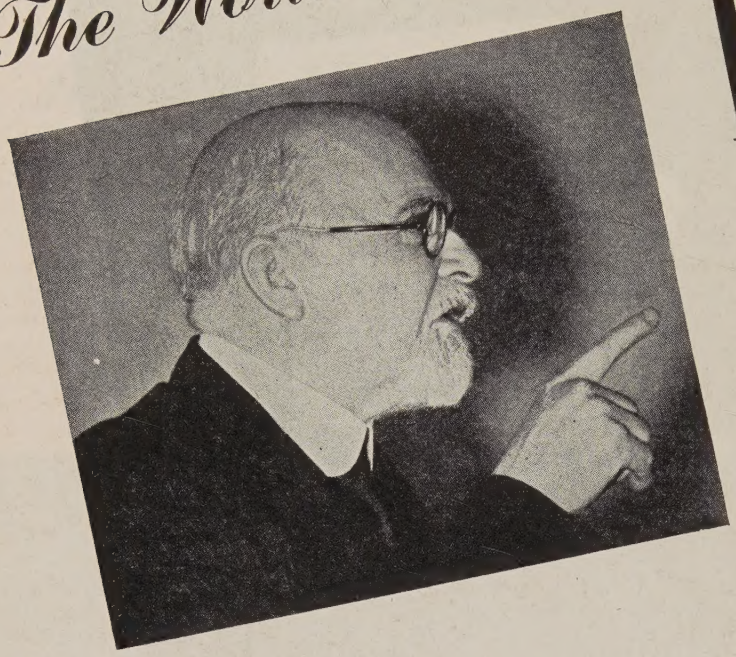
week in Brookline's Jewish churches. These groups are in no way related to the church program. The Temple becomes a sort of community center during the weekdays. The church itself is financed by dues. With the payment of these come free lots in Jewish cemeteries.

And always the families stay together. Some of the Jews who have attended Brookline Baptist Church have become interested in Christ. But Judaism is so organized that they fear the almost complete ostracization that becoming Christian would provoke. Business bonds and family ties keep them away from Christianity. And today many Jews are going back to the Temples, which they have neglected except on a few high holy days, because they fear that Jews in America will have a bitter fight to defend themselves and their chance to live and work in this democracy. They think that they can protect themselves only through unity. Thus they strive to retain their national identity, not realizing that therein lies the root of much of the racial prejudice against them.

"Another interesting thing about the Jewish people," continued Dr. Lindsay, "is that most of them believe in immortality. In the past twenty years they have accepted this teaching as an historical fact. This trend began with Klausner's *The Man of Nazareth* and its influence on their thinking. But even with that belief, Judaism is a poor type of religion. And the Jews in our nation will find out how much more Christianity really offers when we get them to compare the two religions. Our disciples who founded the early Christian church were Jews. But around the end of the first century, the key to the Jewish heart was lost. Why? I say that the Christian church *must* find that lost key—it *will* find the key! And Israel will turn to Christ at last. But that key is not in our understanding Judaism—it is in the Four Gospels."

Perhaps he was referring to Jesus and how he won the hearts of the Jewish people during his brief ministry. Perhaps he was referring to the real Christianity as pictured there, that would draw the Jewish race back to Jesus. He could have been referring to the love and patience and forgiveness and helpfulness of Jesus. As we listened to Dr. Lindsay's words, we wondered if he had not already discovered the key to the Jewish heart in the practice of good will and love after the example of the master. At least, many people in Brookline would agree that he had, and that he has pointed the way for others.

The World Responsibility of BAPTISTS



By J. H. RUSHBROOKE

THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE POINTS UP THE CHALLENGE THAT FACES US TODAY

FOR NEARLY FORTY YEARS the Baptist World Alliance has been a fact. During this period we have come to lay increasing stress on our unity in the Lord Jesus Christ, and to act together under the influence of a common mind and purpose. We know today far more of our fellow disciples through world congresses and the intimate contact which the Alliance has fostered. We have done much on an international scale through the Alliance, defending religious liberty in lands where this is assailed, and seeking to assist our brethren materially and spiritually. As a British Baptist, I speak for my countrymen in assuring you that they cherish with profound gratitude to God, and to American Baptists as his instruments, the memory of the prompt, gracious, largehearted gifts you made to them when some three years ago it appeared as if calamity threatened their missionary work. Nor can they ever forget the contributions received from the United States, Canada, and other Dominions, to ease the burden which the war has cast upon them by the destruction of churches, schools and homes. Our fraternal bonds are strong indeed! In asking you, then, to consider the world responsibility of Baptists I am not pleading for acceptance of a new idea, but for recognition of the present-day implications of our unity as a Christian fellowship.

1

My first point is this. A deep and solemn responsibility rests upon the members of our faith and order to speak clearly in this time of vast tragedy and unique opportunity. The Baptist fellowship is now the largest Free Church communion in the world. Even the Methodists fall behind us; they report, according to Dr. Newton Flew in the current *Christian Year Book* 11,666,646 communicant members against our nearly thirteen millions—without taking account of Baptists in Russia, from whom we have no definitely certified figures but who certainly number millions on the most cautious estimate. According to the *Christian Year Book*, the two leading non-Roman communions in the United States are the Baptist and the Methodist, the Baptist numbers being the larger by about two millions.

Remember, too, that we are not only the largest Free Church communion, but we are the foremost democratically organized communion in existence.[1] We can say things that authoritarian bodies cannot say. Our claims for religious freedom and equality are backed by a history and an experience that give our testimony unique weight. We have a word to speak which will not be spoken with the same clarity by others—if it is spoken at all. When it is said that our "loose" and "voluntary" forms of organization hinder the formation and utterance of common conviction, and that no declaration of Baptists could carry the weight of pronouncements by hierarchies or synods, I reply that these latter are often but the utterances of a bureaucracy. They are imposed from above, and the masses remain ignorant or indifferent to them. There is something much more impressive in a message that represents a consensus of opinion of the members of free democracies, acknowledging no control but that of the Spirit of God and no canon law outside the New Testament. Precisely because formal human authority is lacking, moral authority is mightier.

Invisible bands, "the silken cords of love," hold us together; and by the character of our church life, as well as in view of our numbers, we are constrained to declare the will of God made known to us. If in the confused and morally bankrupt world of today we had no clear guidance to offer, we should prove ourselves as a Christian fellowship unworthy of him. My plea is, therefore, that as a communion of Christians we accept and act upon our responsibility to speak to the mind and conscience of our generation.

[1] Members of other denominations sometimes criticize severely our stress on democracy, asserting that not the people but the Holy Spirit of God must rule in the church. A democratic organization is for us the form through which the authority of the spirit is exercised. If Baptists sometimes fail in loyalty to their ideal, the fault is in themselves, not in the ideal.

2

What, then, are the specific directions in which our responsibility must be accepted and expressed in word and deed?

Without question, we must emphasize with the utmost energy the supreme importance of the gospel entrusted to us. We are but trifling with the problems of our age and mocking the hopes of men—"fiddling while Rome burns"—if we allow ourselves to become merely political and social reformers discussing problems in the same way as do magazines and newspapers. The topics may indeed be of grave importance and the temper not unworthy, but we go utterly astray and ignore our Lord's commission, if we fail to face the ultimate fact that the root of the evils which curse the life of man is sin. The disorder of society is due to estrangement from God, the God and Father of our Lord Jesus Christ. Analyze specific evils—self-seeking on the part of individuals or groups, pride of status or of race, the lust of power; take if you will the traditional "seven deadly sins"; everywhere you are brought up against the perversion and the moral incapacity of human nature in isolation from its Creator and Redeemer. There is much in Karl Barth which we hesitate to endorse; but he has brought the modern man face to face with his utter dependence on the grace of God.

"In none other is there salvation" applies not merely to the individual; it is the open secret of any "new order" worth having and capable of lasting. We cannot expect golden conduct to be fashioned from leaden instincts. In the words of Mrs. Elizabeth Barrett Browning:

—Not even Christ himself
Can save man else than as he holds man's soul:
And therefore did he come into our flesh—
Like some wise hunter creeping on his knees,
With torch, into the blackness of some cave,
To face and quell the beast there—take the soul,
And so possess the whole man, body and soul.

"We pray you in Christ's stead, be ye reconciled to God." That stands first; indeed, fully understood, it covers all.

3

Ought it to be necessary to insist that as we present the gospel of the incarnate, crucified, and living Lord, and call upon men to accept him as their personal Redeemer and Master, we shall do so in the light of the New Testament? It is too true that the vast majority of those on earth who "profess and call themselves Christians" have departed widely from the standards of the primitive Christians. Take for example the definition of the minister. There are many words in the New Testament to describe him; but one term it positively, definitely and absolutely refuses to use—the term *priest*. But the Eastern Orthodox churches in all branches, and the Roman Catholic Church—between them these already include much more than the half of Christendom—not only insist that the priest is essential, and that he alone possesses power to offer the sacrifice of the Mass (whether it be called by that name or some other), but base these assertions upon definite dogma. They insist that the power of the priest is communicated through ordination, and that this ordination must be performed by a bishop standing in the "Apostolic Succession." The thing done, and the official who does it, are all-important. The mechanical and external are placed alongside, even if not above, the personal and ethical; form is equated with faith. Thus it even comes about that we are told that an infant is through an external act made a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." We have no choice but to maintain that such ideas are both false and dangerous. These notions savor of magic and legalism; "we have not so learned Christ."

We are therefore not only obedient to the command of our Lord in restricting baptism to believers; we are contending for the supremacy of the spiritual. Of course, we concede that among evangelical church members—Methodists or Lutherans, for example—the crudely superstitious notions of the Eastern Orthodox, of the Roman Catholic, or of certain Anglo-Catholics, would not be accepted; but to read the defenses of infant baptism put forth by Evangelicals is to realize the hopeless muddle into which they must needs fall who retain a practice entirely inconsistent with the all-importance of personal faith, to say nothing of loyalty to the Christian Scriptures. Quite recently an honored Congregational minister in my own country has written a book on Christian doctrine; most prudently, he dealt with baptism without citing any evidence from the New Testament! I repeat: our responsibility to our Lord forbids our tampering with the spiritual and ethical character of the gospel. We dare not make void the grace of God; and we cannot admit that his grace is conveyed by mechanical methods apart from intelligent understanding and the response of faith, or that an essential element in the Christian church is a priesthood which the New Testament never knew. To tamper with truth for the sake of ecclesiastical fusion[2] would be for us treason to conscience, a betrayal of our trusteeship, and a wrong to our fellow Christians and fellow men.

4

Further, we must insist on the thoroughgoing application of Christian principles in social and economic, national and international, affairs. I will not argue that statement on the prudential ground that unless a far closer approximation to the will of God is achieved in the internal life of the peoples, and in the relations between nation and nation, the world will inevitably pass into an age of wars in which civilization will perish. I am fully convinced that revolutionary changes are overdue. I do not mean changes by the methods of violence which usually accompany political revolution, but changes which are in their own nature revolutionary—even if they are accomplished by general consent. Nevertheless, when it is urged that as members of a Christian communion we should concern ourselves with social and material issues, and with the relations of classes and nations, there are still many who hesitate. The answers to some of their objections are not difficult. One hears the text quoted "It is not meet that we should forsake the word of God and serve tables." That is utterly irrelevant; it was a word of the apostles—a protest against slighting their own direct task in the church; but they did arrange a method for the serving of tables, and by representatives of the church.

Again, for years we have known that certain of our German Baptist brethren are, like many others of their countrymen, critical of what they call the "activism" of British and American Christians. We shall all agree that there may be an absorption in secular interests which is sub-Christian: I have already pointed to the error of this. But when the reproach of "activism" is in reality an objection to activity, we reply that faith is not a principle of passivity. It is bound to reveal itself in service. Works are the fruits of living faith, and there is no legitimate field of human effort in which we cannot serve our Master. The peculiar danger of German inactivism appears in the notion that the business of the church is to accept the political authorities as necessarily having the authority of God, and to submit to them whatever their character; hence, Nazism has been swallowed, and silence preserved over such satanic horrors as the destruction of the Jewish race.

More serious is the position of those who contend that we, who are wont

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[2] Which in the interests of clear thinking is to be distinguished from Christian unity.

"And it's a BAPTIST college"

By KENNETH I. BROWN

THE ARGUMENT, "It's a Baptist college" must stand at the end, not at the beginning, of the list of reasons for choosing a college. There are many more significant things about a college than its denominational affiliation, and the day is gone when a family chooses a college for its young people simply and solely on its church connections.

The first test of any college must be its academic quality and its academic integrity. Is it a good college? Are its faculty adequate teachers? Has there come to the college recognition from state or regional or national groups that attest to its quality and integrity? We choose our doctor with care. We want him to be a man of good training and integrity. Our lives are too precious to be submitted to the care of an inferior man. Even so are the years of our young people too precious to be submitted to the instruction of inferior teachers or an inferior institution.

But the quality of the instruction and the integrity of academic standards are alone not enough. The family choosing a college for its young people should know something of the character of the student life in those institutions which are under consideration. What type of young man or young woman is attracted to the institution? What are the ideals of the student body? What are their pleasures? Where do they turn for their good times? How active are the religious organizations in their group, and are these organizations simply the planning of administrative leaders, or do they touch widely and continuously the daily flow of life?

There is still a third question which ought to be looked into by any family searching for the right college, and that is the relationship of faculty and student. Are the instructors interested in the students as individuals? Are they willing to take of their own leisure time to counsel with the students and to help them with their personal problems? Is it possible for the student to come to know his instructor as a friend? All of this presupposes two things: one, that the instructor, as well as being a trained scholar, is a type of personality who can and will offer himself generously to his students. And the second assumption is this, that the student has escaped from that high school mode of thinking which sought to build a barrier between the faculty and the students, and is willing to make in his own shy way the approaches that may win for him the wise counsel of his instructors and in the case of a few, that larger relationship of friendship.

Here, then, are three queries to be raised and to be answered: What is the academic quality and integrity of the institution? What is the character of its student life? What are the relationships of its faculty and students? If these can be answered satisfactorily, then the additional reason, "and it's a Baptist college," should for our Baptist young people make the decision final. A college is not a good college or a college worthy of our sons and daughters just because traditionally it is a Baptist college. But a college which is a good college in the ways named above becomes increasingly attractive because it is a Baptist institution.

There are four strong advantages which a Baptist college has to offer to Baptist young people.

1. The fact of an institution being a Baptist school brings closer affiliation with the Baptist churches in the college town, and almost invariably these churches are strong churches because they exist in the shadow of a college. The Baptist young person, therefore, has the opportunity of affiliating during his college years with a church of his denomination which is usually very considerably above average.

2. Moreover, attendance at a Baptist college should bring acquaintance with the great Baptist leaders as they come to the campus. Obviously, no college is going to limit its visitors to any one denomination, yet the denomination which the college serves will invariably afford a large number of those choice men and women who come to a college campus and by their visits leave behind them something of their own personality for a leaven of thought and life.

3. Closely tied with the second reason is the third, that the Baptist college can find means of keeping its young people acquainted with the stream of denominational interests and activities. This is done on some campuses through the close co-operation of the local churches; on others, it is done through denominational groups organized in the student body. The means taken is itself not important; the end sought is important.

4. A church-related college will support a religious program which is tied into the life of the church. For a Baptist college this will mean that for the Baptist student it is tied to the life of the Baptist church. It is important today for the college to be first of all Christian and second, Baptist or Methodist or Congregational. Very few of our denominational colleges have a majority of students from their own denomination. The religious program of the campus must minister to the entire student group, and the program should be such as to strengthen the student, whether lay worker or intended professional, for increased effectiveness in his own home church when he returns to that church. It is not unfair, however, for a Baptist college to strive to increase the number of ways in which its campus religious program for Baptist students can be tied into the life of the Baptist church.

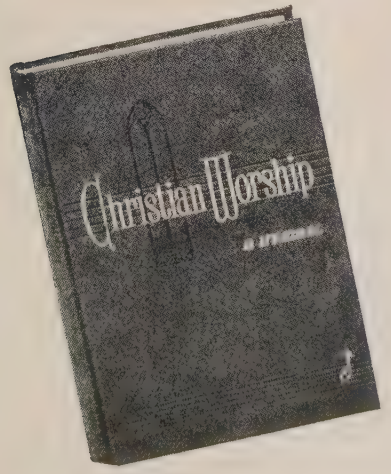
The young person in adolescence has four major decisions to make: the choice of a college; the choice of a life work; the choice of a life mate; and the choice of a religious faith. In making that first decision, he must be assured that the college which he is choosing for his own is an institution of high academic integrity, that the student life is that in which he can happily and profitably participate, and that the relations of faculty and students are such as to minister to his own growth. The Baptist young person may then find his decision happily confirmed if to all these good reasons there can be added the additional good reason, "and it's a Baptist college."

KNOW *Your Hymnal*

By N. EUGENE KIRCHNER

ONE OF THE MOST enriching experiences for any church group is a thorough study of their hymnal. A cursory survey of most worship programs in our churches will reveal that the same hymns are used over and over again. We are afraid to venture on something that is unfamiliar. But often that which is new and perhaps a bit unfamiliar will be of much value in making our worship services more effective. Considering that almost one-third of every church service is given to music, it is highly important that intelligent use be made of the musical selections. This requires knowledge of your hymnal—of all its contents.

Too frequently hymns are used carelessly. The congregation is asked to sing a hymn or two while the congregation is gathering. The selections used are not always chosen with thought of appropriateness to the theme of worship. Sometimes it would seem that hymns are chosen as if they had no importance at all! Perhaps it would be well if services were varied from the customary procedure of always beginning with a hymn. Again, disrespect is shown to hymns by employing them while groups are moving or changing about. "Onward, Christian Soldiers" was written to be sung by a Sunday school group moving to its new edifice, but I doubt if many other hymns were ever intended for such use. "Let us stand and sing a hymn, so that we can stretch a moment" is a practice almost verging on the sacrilegious. Stand up and stretch if need be, but if hymns are to be used, let them contribute to the service. Let their message be heard.



The number of hymns that have been written is staggering—some half-million! Of course, they vary considerably in character. What satisfies one group does not meet the needs of others. Every generation makes its contribution to hymnody. The result is that there are new hymns always appearing, older ones falling into disuse. And like all other music, there is that which is good and that which is not so good. Every hymnal is almost sure to have some of the new and some of the old, and in spite of all precautions, some hymns which you will consider good, and others which you will think are poor. What comprises a good hymn may be a matter of personal opinion. But all types and kinds make their contribution. Both the gospel hymns and the more conventional type have their part in our church services, and for different reasons. From any type of hymn, though, we expect the words to be meaningful. They should have good poetic form. They should be capable of standing alone as poetry. Their theology should be sound. And when using a hymn, care should be taken that those singing it understand its meaning. Particular attention should be given this fact by leaders of children's groups.

Just as in popular music, there is no doubt that the tune itself *makes* the hymn. No matter how good the words may be, unless the musical setting is suitable, the hymn will not go far in winning the approval of the people. It must be singable—its melody and rhythm are the features that will make for a lasting impression.

In choosing hymns, therefore, it is well to consider both words and music. Fortunately most editors have been careful to include in their hymnals only those pieces which are within the voice range of the average congregation. Emphasis on the message of the words is most often overlooked. Therefore, we could well afford to major in it.

How, then, can we make greater use of our hymnals? The first step in this regard might be an examination of the hymnbook itself. Note the indices. A good hymnal will have several of them. There will be a list of hymns by name and by first lines, since so often a hymn is only remembered by the latter. There will also be a topical index, which is most useful when a given theme is being followed for your service. The better hymnals will also have an index of composers, one giving the names of tunes, another indicating the metre of the various tunes, and certainly an index of the hymn writers. Thus a complete hymnal should have, if it is to be used to its fullest advantage, at least six indices. Many of our hymnals have less, but it is of great help to have as many of these indices for use as possible.

In whatever hymnal you happen to use, the indices occupy a quite obvious place. And yet, few are the groups that know what they mean, or how to use them. Many people, if asked to explain the meaning of the little numbers and words that appear underneath the name of the hymn, would not be able to answer. Tell the average congregation that the tune "Old Hundredth" is being used, and many would not be aware that it is the same music to which the doxology is sung! The first step, therefore, in knowing how to use a hymnal is to explore its indices. And in buying new hymnals, its index features are of importance.

The second feature to be noted in your exploration of the hymnal is the worship helps included. In some faiths a prayer book is provided for this purpose. In others, such helps are contained in the hymnal. Every hymnbook has at least some Scriptural selections to be read responsively. Let the church group become acquainted with them. Let the congregations be coached in using them effectively, for one of the oldest customs in Christo-Judiac worship was the use of antiphonal reading. Not to use these readings is not to make full use of your hymnal, and hence its value as a book. Some hymnals may include selections of prayers and poetry conducive to worship. Such prayers read in unison are very effective.

After the form and general contents of the hymnal have been explored, there is the matter of becoming familiar with the hymns themselves. This requires time and careful planning, so that as much of your hymnal as possible will be used during the year, with an acceptable balance always between the old and the new. The technique of recording the hymns used from week to week is very simple. One pastor notes in his office hymnal the date of the use of each hymn. Thus he is safeguarded against too frequent use of any one hymn and

(*Please turn to page 18*)

EVERY RESPONSIBLE MEMBER OF THE CHURCH SHOULD KNOW WHERE THE EXTINGUISHERS ARE LOCATED AND HOW TO OPERATE THEM. HERE IS ONE MEMBER PRACTICING

BE PREPARED

to Fight Fire in Your Church

By DELBERT JOHNSON
Safety Research Institute

TWO YOUNG MEN were busy cleaning the kitchen of a Congregational church in Deep River, Conn., in preparation for an annual church school Christmas party when they noticed a couple of the church's new fire extinguishers. Youthlike, they paused to examine the devices.

A few minutes later a gasoline hot-water heater exploded and began to burn furiously. Startled, but knowing exactly what to do, the boys grabbed extinguishers and attacked the fire. It was out in a matter of seconds. The only damage was the destruction of the heater and a slight scorching of the ceiling paint and the woodwork.

Happy coincidence? Very happy indeed, for though the fine old church building was insured, the amount could not have covered a heavy fire loss.

One is tempted to wonder, however, what might have happened had the pastor, the sexton or some of the trustees been there instead of the boys. Would they have known—not by accident, but by deliberate, foresighted purpose—exactly where the extinguishers were located, how they operated and whether or not they were approved for use on gasoline fires?

Naturally, if a fire can be prevented before it breaks out, so much the better. But though no effort should be spared to eliminate hazards and teach safe practices, it must be recognized that even the best precautionary routines have loopholes. Hence it is important for everyone in charge of church activities to be familiar with the building's fire protection equipment. They are the people most likely to be on the spot when a fire breaks out and, if any effective "first aid" fire fighting is to be done, they must do it.

What, then, comprises good fire protection?

First, the right kind and amount of equipment. Secondly, its proper location in terms of hazards and accessibility. Next, the maintenance of this equipment. And finally, the "know how" of those who may be called upon to fight an incipient blaze.

Fire protection engineers sometimes talk in military terms. They refer to "first" and "second" lines of defense against fire. According to this mode of speaking, "first aid" appliances, such as hand and wheeled extinguishers, are on the first line. "Heavy" equipment—automatic sprinklers, standpipe hose and motorized apparatus—are on the second. A few large churches have second-line equipment, and most of them would benefit by having more, but even the smallest church should have a minimum of first-line protection. Otherwise it is defenseless against any incipient blaze.

As soon as a prospective buyer goes out to look for equipment, however, he is perplexed by the large variety of so-called fire extinguishing devices on the market. Some of these gadgets are ineffective and even dangerous in that they instill a false sense of security. One sure mark of reliability is an Underwriters' Laboratories approval label. The presence of this label indicates that the device bearing it has been tested and approved by Underwriters' Laboratories, a non-profit organization with fifty years' scientific background in the field of fire protection. Some U. L. labeled extinguishers also carry an "EAS" (Emergency Alternate Specifications) designation. This phrase means that they have been given temporary approval because they are made of substitute materials and therefore are less durable than standard models.

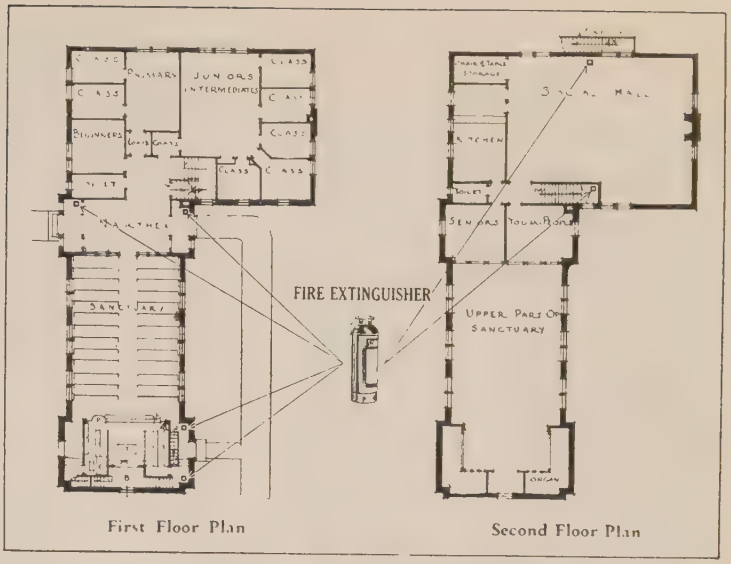
The number of extinguishers that a particular church needs depends, of course, upon its size, room arrangements, hazards and the like. In general, the National Fire Protection Association recommends that light-hazard occupancies have extinguishers so located that a person will have to travel no more than 100 feet from any point to reach the nearest one, and that at least one unit be provided for each 5,000 square feet of floor area. A "unit" may be, for example, one 2½-gallon soda-acid or foam extinguisher, or two small vaporizing liquid (pump gun) extinguishers, depending upon the kind of hazard to be protected. (Additional information can be obtained by writing to the National Fire Protection Association, 60 Batterymarch Street, Boston 10, Mass., for the pamphlet, "First-Aid Fire Appliances.")

As anyone who ever has tried to use a stream of water on a gasoline fire knows, water is not a cure-all for every kind of fire. Any kind of approved extinguisher may be used to fight fires in ordinary combustible materials, but some types are more effective for this purpose than others. On flammable liquids, however, only extinguishers which will smother the fire should be used; and on fires in electrical equipment, as in a motor, a nonconducting, nondamaging agent is needed. In selecting equipment, always determine first what kind of fire can be anticipated, and then install appropriate types of extinguishers.

Extinguishers have little value unless they are handy when needed. Yet a faithful following of this dictum may run headlong into architectural and decorative considerations. An extinguisher may be necessary near the organ or at the rear or the sides of the auditorium. But someone with an eye more to beauty than to fire protection may object. One way to get around this objection is to build recesses or niches into the walls large enough to

hold an extinguisher. These niches can be covered with glass or be left open, but they never should be concealed by a wooden door. Extinguishers housed in wall niches have the advantage of being accessible without being conspicuous or in conflict with artistic schemes.

Another idea worth considering is that of charts showing the locations of all fire-protection equipment. These charts, in the form of floor plans, can be affixed to bulletin boards in the vestibule, basement, kitchen or church school rooms. People like to study diagrams; once having noted where the church's extinguishers are kept, they probably will remember these locations. Then if a fire does break out, precious time will be saved because the person on the spot knew exactly where he could find the nearest extinguisher.



FLOOR PLANS SHOWING FIRE EXTINGUISHER LOCATIONS CAN BE AFFIXED TO BULLETIN BOARDS IN THE VESTIBULE, BASEMENT OR CHURCH SCHOOL ROOMS FOR ALL TO STUDY

The next problem is that of keeping equipment in good working condition. The rule here is to inspect extinguishers at least once a year (an attached tag should bear the date of the latest inspection). Some types of extinguishers also require annual recharging. Extinguishers usually can be recharged outdoors by the sexton according to directions on the labels. Only materials supplied by the extinguisher manufacturer should be used. After extinguishers have been inspected, those subject to freezing should be located where temperatures do not fall below 40 degrees F. Do not add antifreeze chemicals unless the label explicitly says that this may be done.

The final and perhaps the most important consideration is that of adult fire-defense training. People are familiar with this idea today, for many of the church bodies have given special attention to air-raid precautions during the past few years. Most of these plans have centered around defense against fire, for incendiary bombs were known to be the chief menace. A refurbishing of these plans will go far toward protecting lives and property from fire.

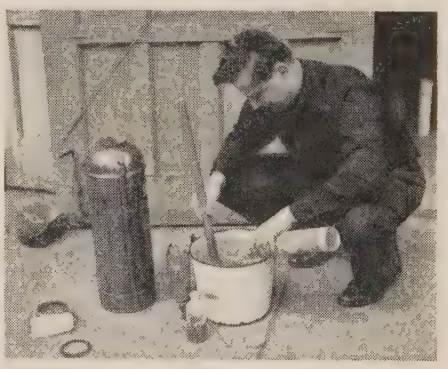
The salient feature of a fire-defense plan is what an industrial-minded person might call a "fire brigade," though this term probably implies too formal and close-knit an organization for church purposes. Nevertheless, there should be a nuclear group—made up of the pastor, the members of his family (if the parsonage adjoins the church), the sexton and the church secretary, buttressed by trustees, church school teachers, recreation directors, ushers and other regular attendants—that will take responsibility in case of fire. These leaders should be given concrete training, including instructions and rehearsals, covering all aspects of "first aid" fire fighting.

They should know, first, how to supervise an orderly evacuation of everyone in the church and, second, how to turn in an alarm. To help them in these matters, exits should be well marked. It may even be desirable to have printed directions pasted to the inside covers of hymnals or fastened in front of pews.

Next, they should be taught how to fight an incipient fire. If the fire is still small when it is discovered, it should be attacked immediately. Basic rules are to take a position between the fire and an exit and as far from the flames as the extinguisher stream will permit. Aim at the base of what is burning, and not at the smoke and the flames. When the fire is out, thoroughly drench any smoldering remains and ventilate the room. Of course, if the fire is too big for "first aid" measures, or if the room is too full of smoke, do not attempt the impossible. Simply leave, close the door to cut off the draft and wait outdoors.

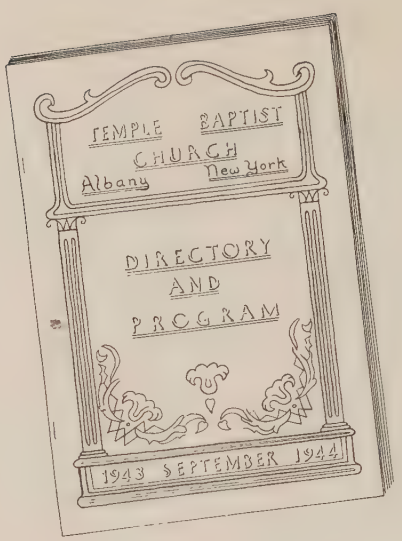
Although churches have been spared the kind of fire catastrophes where casualties are counted by the scores and even hundreds—as in recent night club, hotel and theater fires—they are not immune to this danger. As a matter of fact, more than 50 church fires occur in this country every week, and the average individual loss is over $1,800. But following the great American tradition of not closing the barn door until it is too late, little thought has been given so far to fire drills in churches. However, such drills are considered indispensable in schools and many institutions and public buildings, and they are equally important in a church, particularly since children and elderly people usually are present. If plans for a drill are well worked out in advance and announced beforehand, it need not interfere with other matters. Many people may be surprised to discover how many hitches develop during the first drill—mistakes that are easily corrected under simulated conditions but might have cost lives had they occurred during an actual fire.

EXTINGUISHERS SHOULD BE INSPECTED AT LEAST ONCE A YEAR AND THE DATE MARKED



THE RECHARGING OPERATION CAN BE DONE OUTDOORS, FOLLOWING DIRECTIONS

SODA-ACID EXTINGUISHERS ARE SUITABLE FOR USE ON FIRES IN WOOD, RUBBISH, PAPER, ETC. AIM THE STREAM AT THE BASE



Try This One in Your Church

By ANN MILLER

YEARBOOKS can be interesting. Even though some of them seem to be dust collectors, there is nothing quite so much fun as taking down the old yearbook and reliving the days when so many things were happening.

Have you ever wondered why so few churches have yearbooks? To be sure, they require work—plenty of planning and arranging and distributing. And they cost money. But somebody at the Temple Baptist Church in Albany, N. Y., decided that a church yearbook, a "Directory and Program," as theirs is called, was worth every bit of the work it required, and he believed that it could be put out at a very low cost, plus a little ingenuity. Plain white paper, a bright-colored paper cover, a few staples, and a good mimeograph machine were his equipment. Every organization in the Temple Baptist Church turned in its program for the *entire* church year, from September to June. Even prayer meeting subjects were worked out far in advance by the pastor. Line drawings of all the symbols found in their church auditorium were used to decorate the first page in each section, and an explanation of these was given on the inside front cover.

If you happened to glance at the back cover before you opened the yearbook, you would understand why it is no unusual thing for the leaders of Temple Baptist Church to co-operate, to plan a whole year's work in advance; and for someone to take all these plans, arrange them, and attractively present them for all the congregation to use and share with those who are not members of the church! On that back cover is the outline of a huge heart. In its center is a sketch of the Temple Baptist Church. Below it are these words from Philippians that express beautifully how Albany Baptists feel about their church: "I have you in my heart."

Every organization of the church has its section in the yearbook. A page is given to description of the various memorials — fourteen already — that grace the church building. One of the most interesting sections is entitled, "The Ministry of the Printed Page," in which there are listed for each week some good Christian books, and magazine articles, that will be of interest to the whole family. In Albany they believe in an educated lay group in the church.

The budget is given in full in another section of the book. Ah, here is a panacea for the ills of the Every Member Canvass Committee — a chance to let everyone see exactly where his dollars are going during the whole year. Even the children can understand this explanation of how church finances run. Then when you turn the page you will find a list of all the distinguished men who will preach in the church during the current year. When you see that the president of the Northern Baptist Convention is going to speak at your church, you just plan your vacation so you'll not be out of town on *that* Sunday! But vacations spent out of town are not too convenient these days, anyway—so while the people are staying at home, why not let them know about the visitors who will be coming to their church pulpit?

Of course, the roll of servicemen has a prominent place in this yearbook of 1943-1944. It is quite fitting for each family of the church to have the entire honor roll right there in the yearbook. As the members of Temple Baptist Church turn through their books to find out just when the pastor is going to show the movie, "China Courageous," at prayer meeting, they always see that list of men who have gone to war, and then as they pray for their soldiers, their prayers are for individuals.

Among the various committees of the church, two are especially indicative of the thoroughness of Temple Baptist Church. One is called the "Greeting at the Door Committee." No stranger is going to that church and feel unwanted! He'll get a warm handshake at the door and a sincere word of welcome from someone who cares about making people feel at home there. The people in Albany must think that welcoming people is a quite necessary courtesy—for they appointed a special committee, responsible just for that one feature of their church program! Still another committee is called "*The Secret Place* Committee." Their job is to see that all church families get copies of this daily devotional booklet—that they have the best material to use in their daily family devotions. You see, Temple Baptist people realize the great worth of Christ-centered homes in their community, and they want to do their part to build such homes.

In some churches, the ushers are considered fixtures—they are indispensable and as long as they are always on the job, no one pays much attention to them. Faithful, loyal — yes, but how many churches ever let them know how much they are appreciated? At least one church lets them know—and that's Temple Baptist Church. Every usher, both chief and substitute, is listed in the section provided for recognition of the ushers' contribution to their church, and all of them are members of the "Brotherhood of the Rose Boutonniere." Their motto is, "I would rather be a doorkeeper in the house of my God."

As you leaf through this yearbook, you begin to get a pretty good idea about the spirit of Albany's Temple Baptist Church. There they *care* about people. They want new members of their church to enter right into the activities provided for them, whatever their age or interest. The yearbook is a complete "guide" to the whole Temple program for these newcomers. Also, their yearbook proves that the church takes pride in every single member who accepts responsibility—who is on a committee, or teaches a class, or holds office in the young people's group, or ushers, or entertains a missionary circle. And they want the members to have a handy memorandum of the important meetings of the church; for that is how interest is kept alive. Then, too, it is excellent foresight to plan a whole year's program and have it all right there before the church members. This gives them an opportunity to study the program for the entire year and to share with the leaders ideas for improvements in the future.

Aside from all of the good that such a yearbook does for every church member and unchurched Baptist in Albany and stranger who has never joined any

(*Please turn to page 18*)

Cover illustration by Rev. Samuel J. Skevington, pastor.

How Can the PASTOR *Reach* LAYMEN *More Effectively?*

By GENE E. BARTLETT

AFTER THE CALL to order and the opening prayer the pastor turned directly to the group of chosen men before him. "Gentlemen," he said, "you are a group of laymen interested in this church. You have been called here tonight because I have a concern and want to talk it through with you. There are able men in this community who remain merely nominal members of our church. We believe the church has much to bring to their lives and, in turn, that their leadership would be valuable to the church. I have called you together to ask a direct question: How can I, as the pastor, enlist our laymen more effectively?"

I

There was some preliminary discussion as those present thought about the problem. Then one man rose to speak. "I should like to approach this matter through my own experience," he said. "You ask how you as pastor can enlist laymen. Let me say that I trace my own more active participation to the fact that you took the time to call on me occasionally in my place of business. Often the pastors of the church had confined their calling to homes, and that usually in the afternoon. Some evenings my wife would say, 'The preacher called today,' and though I appreciated that, it did not give me a sense of being included. It tended to confirm a feeling that the church was primarily a woman's organization. When you took time to drop in my office occasionally, I came to feel that the church was interested in men and their work. This seems like a small thing, in a way. But I commend you for calling on men where they are."

"Let me add a word to that," said the pastor. "Every time I do call on a man in his place of business I feel that I know him as never before. Isn't it true that we never understand another until we see him in his own work or accustomed place?"

II

After some discussion of this point, a second layman spoke: "There is another important point, I believe, in reaching men. Let me speak for a moment from *my* experience. You know that my interest in this church in any active way is quite recent."

"Yes," said the pastor, "that's why I invited you."

"Well, it was another kind of appeal that reached me. Often when anyone talked to me about the church he spoke of its weakness and how I ought to give it my support out of a sense of duty. Frankly, it gave me the feeling that here was an institution about to pass out if someone didn't offer first aid. Now, speaking in candor, I'm the kind of man who wants to make my investment of time and money in a going concern. When I try to interest people in my business I show them that it is well established and effective. Actually, I have found out that this is true of the church. Well, then, why don't we say so? Oh, I know how far short the church falls of what it ought to be. But the church is NOT dying. It is a vast, world-wide institution and I get a real thrill out of being part of it."

III

"Yes," said another, "and that touches closely upon the thing I've been thinking about. Pastor, you ask how you can reach laymen. Well, the church reached me, I think, when someone presented the values of it in terms that I understood. Today, after being in active church work for some years, I see many new values which I did not see when I began. But frankly, my new interest in the church began at the point where I saw the need for a Christian foundation for my family. As my children came to adolescence, someone spoke to me of the importance of the church for young people. Now actually I needed the church just as much as my children. But that point reached me that day. For I saw the church as real and practical."

"I think the church touches each of us in a different way," said another. "We begin to give our loyalty at the point of our felt need. Is that what you mean?"

"That's it," was the reply. "Some men see the need for education; others feel the need for worship; others think of the clubs and activities. All of these are ways by which we begin to understand the fuller meanings of Christ's kingdom. My point, then, is that in presenting the work of the church to men, it is well to start with values which they sense most acutely at that time. They may not be the values that you as pastor put first; but that can come with education."

"Exactly," said the pastor, "and didn't our Lord himself talk to Peter in terms of being a 'fisher of men.' That was starting with Peter where he was, I think. But let me ask you men: What are the appeals to laymen which seem to strike home best?"

There was a moment of thoughtful silence.

"The appeal to live up to a Christian background, for one thing," said one. "Most of us had a Christian home and in the past were associated with church and Sunday school. You'd be surprised how many men intend someday to get back into the church actively but just seem never to get around to it!"

"Yes, and the place of the church as an aid to decent ways of living together is very evident in time of war, I think," said another.

IV

"May I add another point to this discussion?" One of the younger men was speaking. "The church appealed to me when I was first given a chance to enter into its deeper spiritual ministry. One day the pastor came to me and asked if I would go with someone else to make some evangelistic calls. He said they had a list of people whom they wanted to invite to give their lives to Christ. Well, I never was more nervous about anything in my life! I met with the other men who were going out and received instruction. Then one evening we started out. Talk about fear and trembling! Imagine me going to talk to someone about giving his life to Christ! Somehow I survived the first two calls. Then I realized that something was happening to me! As I tried to talk with others I found out how much Christ means to me, and I never had tried to put it into words before."

One or two others who had shared the calling nodded their head and smiled.

"Well, that opened up a new meaning in church work to me," the speaker continued. "It was actually the essential work of the church. It was dealing with people, you see. And I really believe a new relationship began for me that day."

V

The pastor rose to close the meeting. "Gentlemen," he said, "you have given me helpful insights. I have jotted down the following: (1) Go where the men are. (2) Present the work of the church in positive terms, never negative. (3) Speak to men in terms of their felt needs. (4) Share with them the essential work of the church. Will you join with me in prayer that God may go with us as we seek to win men to fuller discipleship to Jesus Christ?"

Worship Suggestions for August

Superintendent's Page

By ROBERT H. EADS

AUGUST 6

THEME: *Power in Self-discipline*

PRELUDE: "In the Cross of Christ I Glory"

CALL TO WORSHIP: Lamentations 3: 41

INVOCATION: Eternal Spirit, help us to discipline our lives from within, that we may be strong to stand against temptation or persecution in our day. *Amen.*

HYMN: "More Like the Master"

ANNOUNCEMENTS

SCRIPTURE: Ephesians 6: 10-20

MEDITATION: William Penn pointed out that unless a people can rule themselves firmly by personal discipline, they will be ruled by dictators. That is a significant footnote to the page of history that has been written in the last one hundred years. Neglect of spiritual discipline has been accompanied by the growth of a tremendous military machine. Our casual evaluation of truth in daily dealings has stimulated false propaganda that blights all of life. Diluted Christianity is directly related to the rise of dictatorships.

Jesus Christ is no tyrant who forces men to bend the knees to his way. But he has ever demanded a rigid inner discipline of the spirit. Coercion and compulsion of choice were not his methods of dealing with men. When he said, "Follow me," it was not conscription; it was challenge. The acceptance of Jesus in any age has been the strongest bulwark against dictatorship. Those who have disciplined themselves in his way have been the men with courage and power to defy tyrants.

Hymn: "Stand Up, Stand Up for Jesus"

PRAYER: O God, make us faithful to Jesus Christ, for we know that we cannot lead others to him if we are not disciplined followers. *Amen.*

AUGUST 13

THEME: *The Priestly Function of the Church*

PRELUDE: "God Will Take Care of You"

CALL TO WORSHIP: Psalm 103: 1, 22

INVOCATION: Our Father, often we would have faltered had we not seen the evidence of thy love about us. Use us as ministers of that love, for strengthening and encouragement of others. *Amen.*

HYMN: "Blessed Assurance"

ANNOUNCEMENTS

SCRIPTURE: Hebrews 5: 1-9

MEDITATION: The church in every age has had two great functions to perform: the priestly and the prophetic. To bring individuals into harmony with God's eternal will and to transform the social order in terms of Kingdom principles are two aspects of one gospel.

The priestly function of the church is to bring each individual face to face with God. In our churches this implies that each of us has an evangelistic responsibility. One of the cardinal doctrines of Baptists is the priesthood of all believers. Because every person has direct access to God, we do not need an official priesthood. Our ministers are teachers and exemplars of Christ's way, but we are all charged with the joyous responsibility of winning men and women and children to personal acceptance of Christ and to work for the kingdom of God.

HYMN: "Jesus, Saviour, Pilot Me"

PRAYER: Loving Father, help us to know that the greatest gift we can make at thy altar is an humble and a contrite heart. *Amen.*

AUGUST 20

THEME: *The Prophetic Function of the Church*

PRELUDE: "When I Survey the Wondrous Cross"

CALL TO WORSHIP: Matthew 7: 21

INVOCATION: God of all ages, eternal author of the truth, help us to deal justly, to love mercy, and to walk humbly with thee, our God. *Amen.*

HYMN: "All Hail the Power of Jesus' Name"

ANNOUNCEMENTS

SCRIPTURE: Micah 6: 6-8

MEDITATION: The prophetic function of the church is to affirm eternal truth in the midst of all that is changing and temporal. Prophets, ancient and modern, are simply clear-minded, keen-visioned men and women, inspired by the will of God. The very thoughts of God fire their minds. They are never cheap fortunetellers. They compare what is happening all about them with the will of God as they understand it. Then they thunder forth with authority: "Thus saith the Lord!"

Just as truly as we are called to be priests of God, so are we to be prophets of God. That means that we, as Christians, must be like the prophets of old. We must see when others are blind; we must hear when others are deaf; we must understand when others are confused.

The prophetic function of the church today is to speak forth clearly on the vital issues of this day—to declare again the living truth.

HYMN: "A Mighty Fortress Is Our God"

PRAYER: Our Father, righteous judge of men and nations, make us fearless prophets of thy truth, that in this day we may be guides with vision clear. *Amen.*

AUGUST 27

THEME: *Appraising Our National Leaders*

PRELUDE: "Take Time to Be Holy"

CALL TO WORSHIP: Jeremiah 29: 11-13

INVOCATION: O God, our Father, send us men of moral purpose to match this hour. Make us true leaders of men and worthy followers of the right. *Amen.*

HYMN: "True Hearted, Whole Hearted"

ANNOUNCEMENTS

SCRIPTURE: Psalm 72: 1-8

MEDITATION: Over the entrance to the Hall of Religion at the Chicago World's Fair was this verse of Scripture: "Righteousness exalteth a nation, but sin is a reproach to any people." Righteousness and sin are not abstractions. They are positive and negative results of the deliberate choices of people—*our* choices, our leaders' choices. How vital it is then to choose national leaders who have proved themselves worthy.

Someone has said that our institutions are but the lengthened shadows of great personalities. Can your church rise above its best leaders?

HYMN: "The Solid Rock"

PRAYER: Grant to our country, our Father, the precious privilege of world leadership in the things of the spirit. Guide us in our choice of leaders, for the sake of our children. *Amen.*

Taking Stock

Suggested Program for Workers' Conference

By FRANK E. JOHNSTON

INTRODUCTION

EVERY GOING CONCERN takes stock at least once a year. The Sunday church school ought to be a going concern, so there ought to be an annual check-up when the leaders get together to think objectively about the job in which they are engaged. For this reason, it is suggested that the Workers' Conference for August be turned into a session of taking stock.

WORSHIP

HYMN: "Living for Jesus"

SCRIPTURE: John 4: 31-38

PRAYER: In which God's guidance and help are sought in the important task of the evening.

BRIEF MESSAGE: The speaker may use the following words of Jesus as a text: "My meat is to do the will of him that sent me, and to finish his work." An application of this sense of mission and achievement to the work of our day should provide inspiration in the program.

HYMN: "Who Is on the Lord's Side?"

PRAYER

DISCUSSION

It is true that there will be a wide range of possibilities in Sunday church schools of varying sizes. Some things which are practical and advisable in a small school would not be usable in a very large school. Equally true is the fact that some of the large school practices are not possible where there are limitations of space, equipment, and enrollment. There are, however, certain things which need to be studied and evaluated regularly in every Sunday church school, whether it be large or small. The following items will provide an adequate basis for "taking stock" of the administration in any situation.

1. *An Adequate Purpose.* An adequate purpose should underline the entire work of the school. In keeping with the recent denominational emphasis, the purpose of the school might be stated in slogan form, such as "Achieving for Christ." But there must be a definite understanding as to the purpose of the school. Certainly there can be no real purpose apart from a sincere effort to win children, young people and adults to an acceptance of Christ as Lord and Saviour.

2. *Effective Use of Space.* Each Sunday school has a certain amount of space available. In many cases that space is insufficient to meet the needs. This makes it doubly important that imagination, originality, and unselfishness play a major part in determining the most effective use of the space to be had. Adult and youth groups should be willing to let the children have the most desirable rooms.

3. *Adequate Equipment.* There should be adequate equipment for each unit. Where separate rooms are not available screens may be used to good advantage. These screens then provide wall space for pictures, teaching aids, and the like. Care should be taken to provide good lighting for each unit. Clean, attractive furniture is a minimum essential. When possible, tables and chairs of graduated sizes should be provided for the children. Visual aids are important for effective teaching. Every teacher should have a blackboard, maps, pictures, occasional posters, charts, etc. Space for the attractive display of such teaching helps should be provided. This may mean the construction of relatively inexpensive wallboard sections. Movable coat racks are highly desirable where space is at a premium. With the aid of some volunteer carpentry many of these items can be made for a small outlay of money.

4. *Grading of Pupils.* Even the smallest school can be effectively graded. It may not be possible to have the pupils as closely graded as in the large school, but in almost every case it is possible to conduct the teaching session on the graded plan. Even where only one room is available, and the people of all ages worship together, there should be some measure of grading for the teaching of the lesson. In its simplest form grading is a matter of lesson presentation.

It is also true that there should be as many separate departments as the available space permits. An annual check on the best use of available space will reveal the possibilities for grading your school more closely.

5. *Lesson Materials.* Every Baptist Sunday school should use the materials provided for them by their own denominational publishing house, The American Baptist Publication Society. The Judson Keystone Graded Courses are carefully prepared so as to give the pupil an opportunity to study most parts of the Bible by the time he graduates from high school. They are prepared with the underlying thought of leading the pupil by successive steps to an acceptance of Christ. In addition, Graded Uniform Lessons are available for all age groups starting with the age of six years.

The Board of Christian Education or a special Sunday school committee representing all age groups should determine the courses to be studied. Only in this way can an intelligent, progressive curriculum be assured for the school.

6. *Adequate Teaching Staff.* Thought needs to be given to the adequacy of the present teaching staff. Are those now teaching properly qualified through consecration and training? If additional training is needed, as is usually the case, plans should be made for making it available. A special class may be planned; the Workers' Conference may be turned into a training class; or plans may be made for an interdenominational training school.

Thought should also be given to present preparation of future teaching needs. Training classes and service as assistant, substitute, or associate teacher will provide means for preparation of a corps of future teachers.

7. *Importance of Records.* Time should be given to an evaluation of the present record-keeping system of your school. It should include individuals, classes, departments, and the entire school. Your secretaries may have valuable suggestions for improving the system.

Records are important! Without them many persons are lost annually to the Sunday school. Laxity in keeping of enrollment and attendance records places great handicap on the school officers. The reports of various secretaries and of the treasurers should be concise, complete, and up-to-date at all times.

CONCLUSION

Having evaluated the work of your school, it will be well to summarize and determine the weak points. Plans should be made for strengthening the work where it is unsatisfactory. It would be well to appoint a committee to give further study to the evaluation, charging that committee with the responsibility of recommendations for stopping the gaps.

The conference should close in an attitude of prayer, asking God's help and guidance in your effort to increase the effectiveness of the ministry of your church school.

The World Responsibility of Baptists

(Continued from page 9)

to turn to the Scriptures for guidance and base our teaching on the New Testament, must acknowledge that the primitive church left politics severely alone. Surely that is nevertheless a wooden interpretation of the letter of the Bible! "Submit yourselves unto governors and kings": that is precisely what George Washington did not do, and I have yet to hear a sermon in the United States in which the fathers of the American Revolution are censured on that account! Nor would I consent to blame Oliver Cromwell and John Milton for their attitude as rebels against the tyranny and treachery of King Charles the First. We must get beneath the mere letter of Scripture to the principles it embodies. In apostolic days there was no democracy, and the Christian community was composed almost exclusively of persons without public influence or power. They could but be patient in the presence of wrongs they had no means of overthrowing. Naturally, they took refuge in prayer, and awaited the time when the permeation of men's minds by the gospel should bring new conditions. But tell me: who has final authority today in America or in Britain? Sovereignty rests in a constitutional order ensuring that public opinion shall determine policy. In other words, you and I are the rulers, or rather we are partners in the exercise of sovereign power. "New occasions teach new duties." In the measure of our influence, we are responsible for the good government of the land. Now turn to the New Testament: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Translate that into present-day terms does it not imply, "He that hath this world's power, and seeth his brother suffer wrong, and is not moved to speak and act for him, is not that man a stranger to the love of God"?

Christian democracy and passivity are not mates. We are not treading in the steps of the first followers of the Lord Christ by slavishly imitating their action or inaction; our task is in the conditions of our day to manifest their spirit. Surely this is part of the meaning of the saying, "When he, the Spirit of truth, is come, he will guide you into all truth"—not merely truth of doctrine, but true action in meeting present responsibility. That is a historic Baptist position. Recall our splendid forerunners, the medieval Anabaptists. Cruelly have they been slandered. Half the world still believes that they are to be judged by a few unhappy madmen of Munster; but the sober judgment of history has asserted that in fact they were honest and God-fearing persons who took their religion seriously, and their real offense was that they were firm foes of privilege and injustice. Men like Robert Hall and John Clifford are the true representatives of our tradition. Clifford's great presidential address to the Baptist World Congress of 1911 is a classic utterance. It is simply impossible that the Baptist communion should stand aside and leave wrongs unredressed and evil systems uncondemned. . . .

(To be continued)

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Know Your Hymnal

(Concluded from page 11)

on the other hand he can note the neglect of any hymn.

In planning any service it is well from time to time to introduce some new hymn. Care should be taken to use the new hymn rather frequently thereafter, that the congregation may become familiar with it. We learn to enjoy hymns through a consistent use of them. In introducing a new hymn, it is well to remember that the manner of introduction doubtless does more toward securing its acceptance than any other one factor. What can be done in this regard depends upon the nature of the service in which it is being used. If the service is more or less formal, stories about composer, tune, and author might not be in place. But it would be well to include them in the calendar. If the service is informal, then the leader is at liberty to make whatever remarks are helpful and interesting. No banquet speaker would ever be introduced simply as Mr. Jones, even though he were well known to everyone present. Yet how often do we merely announce a hymn, saying, "We will sing hymn No. 5." The congregation is entitled to know why a particular hymn is being used, and to share with the leader his reasons for choosing that hymn. It often happens that some detail regarding the words or music or writer can be related with effectiveness. No hymn was ever "born" without reason. Perhaps the occasion that prompted the hymn writer would be interesting to know. What a difference there is, for example, when we know that "Abide with Me" is the expression of a man dying of tuberculosis, and not just a hymn to be sung at evening time! And often we profit by becoming acquainted with the great hymn writers like Charles Wesley, Isaac Watts, Fannie Crosby, and a host of others. The very fact that a great hymn writer or composer created a certain hymn or tune helps us to appreciate it. I, for one, am glad that the same composer of the Gilbert and Sullivan operettas could also give us the tune "St. Gertrude" ("Onward, Christian Soldiers") or could write "The Lost Chord."

There are erroneous ideas concerning many of our hymns. How many a soul has gone through the baptismal waters to the tune of "Shall We Gather at the River," little realizing that there is nothing concerning baptism about this hymn!

It is well to know that some of our hymns have come to us through the medium of classical music. Consider how the familiar "Hark! the Herald Angels Sing" has been converted from the music of Felix Mendelssohn, as has the hymn, "Still, Still with Thee." In similar manner, the music of Haydn ("The Heavens Are Telling") and von Weber ("My Jesus, As Thou Wilt") and Schumann ("Canonbury" tune) have been utilized. One of the most interesting borrowings is that of "Joyful, Joyful, We Adore Thee" taken from Beethoven's *Ninth Symphony*. One pastor, by way of popularizing this hymn with his congregation, had this portion of the symphony played on records that his people might know and appreciate the source of this hymn. Needless to say, the hymn became quite popular.

In conclusion, it should be said again for emphasis, that our hymns deserve the respect due them; that they should not be butchered by indiscrete omission of stanzas; that they should be featured as prominently as possible in our worship services; and that, above all, they should be permitted to speak their message to the hearts of our people. A study of the hymnal will be indeed a rewarding experience for any pastor or leader group or congregation.

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Try This One in Your Church

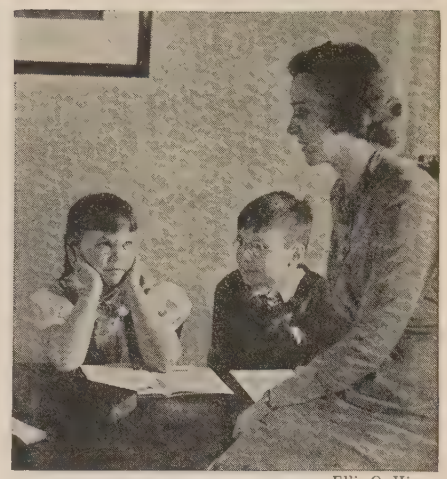
(Concluded from page 14)

church, just think of what an inspiration it is to the leaders of Temple Baptist Church to sit down together and plan their activities for the whole year. They cannot fail to plan carefully, as they prepare those reports for the whole congregation to study. On the other hand, think what it must mean to the pastor to know that all of his church members are sharing plans for the future with him. All of this means faithful work and co-operation among leaders. And it calls for a good mimeograph-machine operator, too. But do you know of any investment of time and a few dollars that offers greater dividends? The practical thing about all this is that Temple Baptist Church has a pattern that many other churches can use

Using POETRY with Children

By EDITH KENT BATTLE

"What we make our children love and desire is more important than what we make them learn."—John Quincy Adams



Ellis O. Hinsey

MUSIC has a very great power to quicken and lift the human spirit, and poetry, music's expression in language, thought and feeling together, has much of that same influence. Children have the ability to live the present moment and also to look beyond it to the possible unknown, to believe in its reality and to be confident that they will explore it. They respond to music that reflects their own familiar emotions or enters into their immediate experience, and to music that carries them on to quicker, deeper feeling. They respond to poetry when it speaks to them in the same way.

The Power of Poetry

Those who are concerned with the developing thoughts and feelings of children in the area of religion should remember the power of poetry. For real poetry, shared with them in mutual understanding, can have a part in that development. It can be inspiration to worthy motives and action. It can be picture-language that vitalizes new ideas and experiences. It can be the satisfying expression of their feeling, either in words of a poet, or in simple, sincere words and verse-patterns of their own. What, then, should be the guiding principles in choosing poetry that may have these values for children? How shall it be presented to them—or rather, shared with them? How can the natural, fitting occasion be discovered for encouraging original expression in verse form, and what may make it worth while? These questions concern any church school teacher of children, or leader of a group of children in worship. Undoubtedly, there is something definitely vital about the experience of thought and emotion shared with others. That is why the leader first should find worth-while meaning and feeling in the poetry to be used with children. You cannot share with them what you have not found yourself.

Choosing Poetry

In choosing poetry that will contribute to the clearer religious thinking and feeling of boys and girls, or to their thinking and feeling about any true and worthy experience, it is important that the thought and feeling of the poem be such as their experience can make real, or possible, or vividly imaginable to them. Children's ideas about God are often rather vague, with many questions yet to be answered. Their feeling of personal relationship to God is only beginning to develop. Poetry chosen for them should be simple, clear and direct in thought, free from formal theological ideas or language. These characteristics are evident in three hymns most heartily liked by one group of juniors because they "like the words." The hymns are: "My Master Was a Worker," "I Would Be True," and "God Who Touchest Earth with Beauty."

Choose poetry that helps us to know God as our Father, Creator, and ever-present Helper; that awakens wonder, reverence, and joy in the wonderful works of God; that has the suggestion of happiness, satisfaction and challenge in living, and that has stimulation to new adventures in loving service and sharing with others; or that makes real and vivid the personalities in the Bible, especially Jesus the Friend of children. I remember an experience with a group of third-year juniors at Easter, when I saw the light of reverent understanding and feeling glow in their expressions, in response to poetry. I read them a sort of narrative-portrait of Jesus, written in simple, vivid verse by a young man of today who was trying to see Jesus as those other young men did when they "heard his voice and followed him."

Brief narrative or descriptive poems that give color and background to scenes in the Bible, such as the lines beginning, "He was a boy like other boys . . ." from Oxenham's *Gentlemen—the King!* quicken children's imagination and deepen the sense of reality. Some of the best of this kind of verse for use with children may be found in current church school periodicals and materials prepared for teachers and leaders, where it too often is overlooked or used once and forgotten. One Junior Department leader has an invaluable source book of such poetry, as well as brief stories that might be used with the poetry, collected and arranged for her by a third-year class. She adds new material to this collection as she finds it. Others might find a similar plan helpful.

Poetry should be used that has the wakening touch of true rhythm, not commonplace rhymed lines or difficult free-verse patterns, especially if it is to be shared with a group. For *feeling the rhythm* together helps to unite the group in the thought of the poem. Its language need not be in their own everyday phrasing, except for quite young children. Children who read understand a considerable vocabulary they do not use in speech. I saw a group of juniors thrilled by the beautiful picture-language of

(*Please turn to page 23*)

The Green-Striped Umbrella

By NANCY BREWER

MARTHA BURNETT tucked into her purse the envelope that contained her resignation as teacher of the most troublesome class in the Bethany Church School. Then she donned her new white hat, trying to give it a jaunty air—the air she felt should be manifest in her whole being, now that she was through with a job for which she never had been fitted.

But as she surveyed herself in the mirror, Martha was sure she looked flat instead of jaunty. "Defeated," she spoke out loud. "Yes, defeated by thirteen youngsters, ten and eleven years old. Badly defeated, I should say."

In her resignation, she had written, "Perhaps later I shall accept another Sunday school class should you want me to take one. But it must not be a class of boys."

Last Sunday had been such a tragic experience with Deets Miller dropping a handful of agates onto the floor and all the boys springing to their rescue, that she felt she needed to make no explanation in her note. Mrs. Kyle, experienced superintendent of the Junior Department at Bethany, knew that instead of rescuing the marbles, the boys were shooting them farther around the room. Though she had not frowned as had some of the other teachers, Mrs. Kyle had shown by her weary attitude how bad she thought the situation was.

She had tried to help Martha with the class. At first she had spoken kindly to the boys, reminding them that their story papers were to be taken home and that all Sunday school literature deserved great care. But their chairs continued to hold story papers and quarterlies, dog-eared and soiled, at the close of each session.

On some Sundays the entire class had to be excused because the boys were "seized with a coughing spell" as they termed it. During the hymns they bellowed and drowned the voices of other singers, or else they did not sing at all. And once or twice they had been so orderly and quiet that even Martha had felt they were resting for new adventures in mischief.

At Mrs. Kyle's suggestion, Martha had tried a class party, but it had been a failure. Only six boys came and they left as soon as she had served refreshments. They explained the absence of the others by saying, "They hate to get dressed up."

Today Martha was shopping for porch furniture for her new home. Jim, her young husband, had found some in a secondhand store. "Nice place," he had said. "Lots of good things. Just our price and style. Make the porch inviting for the children in your Sunday school class."

Martha, thinking of the class of girls she wanted, had nodded and murmured, "Yes, yes."

Briskly she walked down the street toward the bus stop. It was fate, Martha felt, which made her glance up the alley. Otherwise she would have missed Deets Miller and Wayne Wright, sitting on a discarded automobile seat, with tablets on their knees, working arithmetic problems. Martha knew they were problems because she heard Deets ask, "What is nine times eight, Wayne?" Deets's mother had told her he was one of seven boys of his class who had to attend summer school.

As Wayne hesitated, Martha involuntarily called softly, "Seventy-two, Deets."

Deets was startled for a minute, then he rapidly scribbled "72." Martha smiled at them, walked a few steps up the alley and asked about their work.

It was because she had seen them in the alley, where they said they could get both air and shade as they worked, that Martha remembered Deets and Wayne when she saw the big green and white striped umbrella in the secondhand store. It was fastened to the center of a little table and it was big enough to shade almost her entire Sunday school class.

"I believe they would come to work their problems under the umbrella if it were in my back yard," Martha thought. "I know they would if I would leave them alone and make them feel they had the seclusion there that they seek in the alley."

As she looked at the umbrella and the table on which boys could lean their arms as they multiplied, Martha tried not to look at the wicker porch furniture. She tried not to picture dainty, little girls sitting on the chairs eating cakes and sipping lemonade. Then she remembered Jim, who had written the check to pay for the furniture. "Why, I *must* buy it," she reasoned with herself. "Jim gave me the money for that purpose."

The salesman noticed she had been looking at the umbrella. "Nice, isn't it, Madam?" he asked. "A young man was in here the other day looking at porch furniture. But he was taken a lot by that umbrella. He said he had a back yard with some cherry trees, not big enough for shade. He said that umbrella would last until they had grown tall enough to make good shade. But his wife had her heart set on porch furniture."

There were five small cherry trees in Martha's back yard. Jim often dreamed of the day when they would be big enough to furnish shade. Often he said, "We'll have a table under each, and eat a different meal under each tree."

Martha knew Jim. He was enough like her recreant boys to like that umbrella and table. After all, the porch furniture had been her suggestion.

Suddenly she dropped her purse, the catch of it sprang, and some of the contents came out. First of all was the envelope containing her resignation as teacher of the junior boys' class. And strange as it did seem, the letter went right under the striped umbrella.

"I'll take the umbrella and table," she said. "I'd like some strong chairs to go with the table, and you may send them to the home of Mr. James Burnett on Jorey Street."

While the salesman hunted chairs to match the table, Martha very deliberately tore the resignation into bits and dropped it into a receptacle.

They came to sit under the green-striped umbrella, those junior boys who were in summer school. First came Deets and Wayne, but soon the others followed. For several days as they worked they didn't see Martha. Then one afternoon, when the problems grew too tangled, Deets came timidly to the door to ask for help.

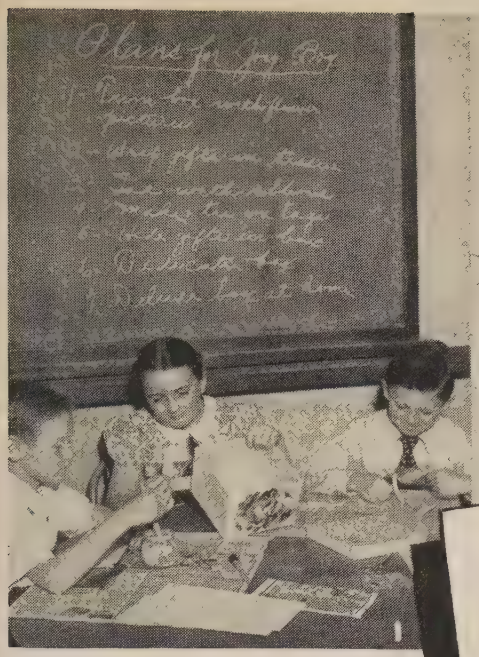
Though there was always lemon juice squeezed ready for lemonade, Martha did not offer it to the boys until they had come several times to ask for a

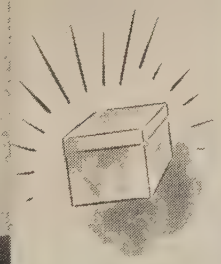
(*Please turn to page 29*)

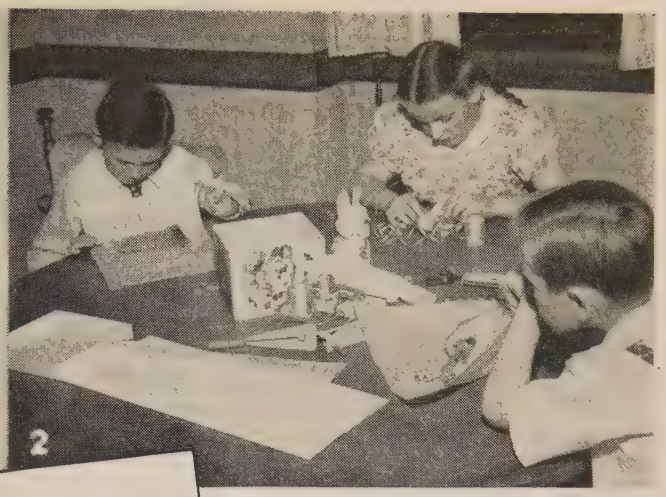
Making a Joy Box

The picture page opposite shows a group of primary children having a happy experience as they prepare a "Joy Box" for a friend who is ill. Seven small ten-cent store gifts were brought by the children. These were wrapped and tagged, one to be opened on each day of the week. They were hidden in tissue in the box that the children had decorated, and the gift was delivered at the sick child's home.

This enterprise is described in Judson Keystone Course II, Unit xi, page 83.





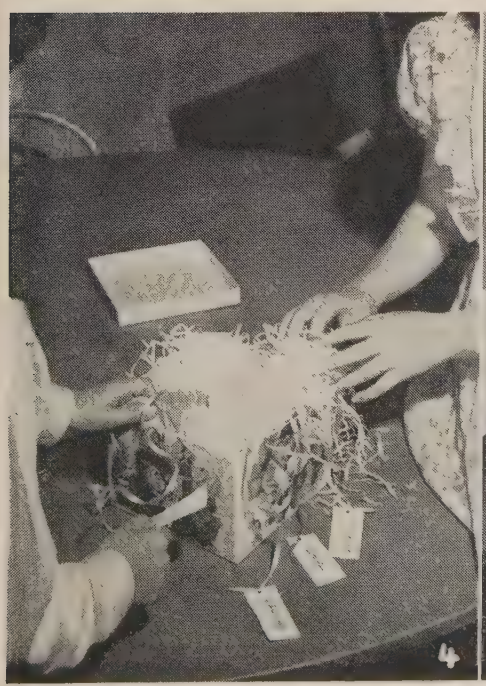


Making a Joy Box

(For a Convalescent Child)

Planned by Lena Blackmer
Photographs by Ralph Berry

1. CHOOSING TRIMMING. PASTING FLOWER PICTURES ON BOX.
2. WRAPPING SEVEN GIFTS BROUGHT BY CHILDREN.
3. MAKING TAGS. AND TYING THEM TO GIFTS.
4. HIDING GIFTS IN TISSUE-FILLED BOX.
5. DEDICATING JOY BOX DURING OFFERING SERVICE.
6. DELIVERING BOX AT SICK CHILD'S HOME.



On Both Sides of the Ledger

How One Church Felt About the Expanded Session

By LINA A. RAUSCHENBERG

IF WE NEED more time for the children, why not try an expanded Sunday morning session?" The question was asked at the Council of Children's Workers. The answers came thick and fast:

"The minister will think we are competing with the eleven o'clock service."

"The teachers will want to attend church services."

"We never have done that before. I don't believe it will work."

"A two-hour session. Why, the children will get tired." (Just as though the children did not stay in public school much longer than two hours.)

"What on earth could we do in that long a session? It is all I can do to get through the regular Sunday morning sessions!"

Still, the need for more time could not be pushed aside, and in this suburban church near a large city, Sunday morning offered the only opportunity free from conflicts of music lessons, school activities, mothers' jobs, and community interests. It was more time on Sunday morning, or no extra time at all.

"I once wanted to be a missionary," said one teacher. "If a missionary can give up country, home, family, friends, and the inspiration of attending her own church, I guess I can give up Sunday morning services, and get my inspiration from some of the other adult services. I will be willing to try this for the sake of the children." That turned the tide in favor of trying out the plan for Sunday morning sessions in the children's division lasting approximately two hours. Everybody helped to work out the plan, including the minister.

The leaders knew that in the beginning not all the children would stay through the entire session. They had been in the habit of going to other places after the church school sessions, and Sunday habits, like other habits, would be slow to change, and in this case the parents' habits, as well as the children's, would have to be considered.

There was also the matter of the workers' desire to attend the church service. It was decided that it would be possible to relieve half of the teaching force for the latter part of the long session that they might attend church, and the teachers could take turns. In order that the work might have coherence and continuity, the teachers agreed to relieve each other only at the end of a unit of work. This meant in reality that half the teachers in the department were leading teachers for the duration of a unit of work.

The leading teachers in each grade group were responsible for planning the work of the entire grade group—the third-grade leading teachers for all the third grades, the leading teachers in the second-year junior groups planning for all the work in those groups, and so on. The other half of the teaching force would have a part in the planning, too, but only as assistants, for they would work only during the first half of the long session when the attendance was largest. At ten forty-five, when some of the children would leave, these assistant teachers would be free also, while the leading teachers would continue the work with the smaller group of children. At the end of the unit, the leading teachers and assistants would change places. This plan was simple when worked out in terms of Mrs. Jones and Mrs. Brown, and answered one objection—now, no one would be entirely cut off from the inspiration of the eleven o'clock service on Sunday.

The first authentic announcement of the plan for the long session won the approval of many parents, who could now attend the eleven o'clock service more easily. A surprising number of dubious parents soon discovered that their children were happy. As a result, the church services, instead of falling off in attendance, increased to the capacity of the church auditorium.

The regular church school lesson material was found to have more than ample suggestions for work to fill the extra time. The schedule for each Sunday included time for relaxation, and even a short time for orange juice or a cup of cocoa. One by one the objections to the plan were met.

But what of the children who still go home at ten forty-five; are they not deprived of something? Yes, of course. But is it necessary to deprive three-fourths of a group of children of something that is worth while, just because one-fourth does not wish it? Besides that, the one-fourth who leave the church at ten forty-five benefited enormously. For when the results of the plan were checked at the end of four months, the following facts were found to be true.

The character of the work during the entire session had improved perceptibly. The teachers had planned all their work more carefully. More friendly relationships had been established between the adults and children. The children themselves, coming from different neighborhoods, began to know each other better and consequently worked together more easily. The interest and attention in the session were manifest, for when stories were told, and problems discussed, the group had had more common experiences from which to draw interest.

Behavior problems did not disappear, of course, but little by little they changed in character from the annoy-

Ralph Berry

ance of aimless chattering, pushing, scrambling and racing around the room to the problem of finding and providing enough activities and materials to satisfy the eagerness of teachers and children.

Of course, this addition of an extra hour to the Sunday session could not solve the problem of enough time for the church's part in the Christian education of its children, but the teachers themselves have expressed satisfaction in a job more nearly completed. "Things were left hanging in the air when we had such a short session on Sunday morning," they said. They are feeling better satisfied, too, with a better balanced, all-year-round program of work as against periodic spurts of interests. Now there will be opportunities for conserving, nurturing, and building on interests created in the missionary units, Christmas and Easter units, and even after vacation schools.

Perhaps one of the finest results of this plan is the presence among the children of a growing sense of belonging to a church family. For, since all the children are to be cared for on Sunday morning, all the family may be united in interest in the activities centering in the church. The church is the most important if not the only institution that may minister to families with varied interests and on different age levels. It has been rather astonishing to find the number of opportunities for interchange of work and bits of friendliness between the younger and older

(*Please turn to page 24*)

USING POETRY

(*Continued from page 19*)

Coleridge's "Hymn Before Sunrise" in the brief portion beginning

"Ye icefalls! Ye that from the mountain's brow
Adown enormous ravines slope amain—"

in the course of a study about the wonders of God's world.

A small book that is a rich source of poetry and Scripture exceedingly well chosen and associated is *Altars Under the Sky*, by Dorothy Wells Pease, published by Abingdon-Cokesbury Press. From it much material might be chosen for children's experiences of worship and devotion.

When and How to Use Poetry

Fit the poem you choose into the service of worship, or into the class discussion or exploration, so that it will gain immediate attention and understanding. Give some simple background that will make its feeling real. The first six verses of Psalm 95, read together, then a brief statement by the teacher that "a poet stood once in a valley looking up at high snow-crowned mountains; he wrote a hymn of his feeling" were the introduction to Coleridge's poem. Often a picture is the best background and accompaniment for a poem chosen to waken or deepen the spirit of worship, with only enough explanation to make it clear and vivid. Sometimes a carefully chosen hymn sung after the poem is read may give the children a way to express together the feeling that has stirred them. That is the great value of hymns — the satisfying expression in music, together, of a shared feeling. Sometimes to read the poetry of a fine hymn and then to have the group sing it gives it new meaning for them. Hymn-poems like "God Who Touchest Earth with Beauty," and "This Is My Father's World," or with the challenging spirit of "My Master Was a Worker" gain greater value when read and then sung in this way.

Usually, poetry used in group services planned to result in the experience of worship should be read by the leader—and the leader should know and feel it thoroughly before attempting to share it with children. The appeal of poetry may be lost through the stumbling or singsong reading of an untrained child, though occasionally simple verse read with the leader beforehand may be effectively shared with the group by one of themselves. To read without haste, with a sense of cadence and rhythm but without mechanical emphasis on the meter, and with clear enunciation, makes it possible to share the poem's treasure with the listeners.

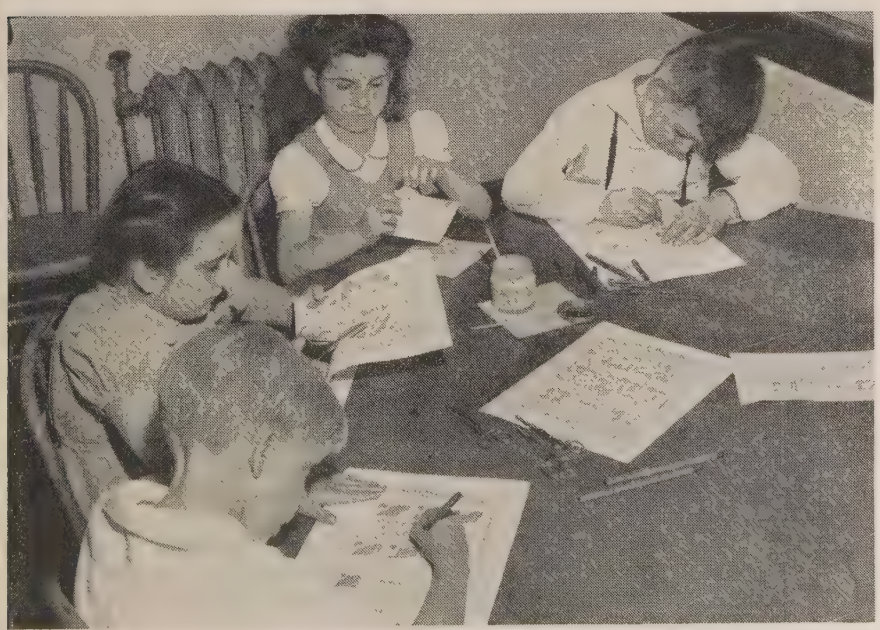
Children's Own Creative Expression

There is a special opportunity in the church school department group, or class or interest group, for the sympathetic leader to release children's desire and ability to express their feeling in the patterns of poetry. The feeling and desire should develop first, growing out of the group's experience, if the expression is to have worth-while meaning, and usually with the stimulation of poetry enjoyed together. Poetry chosen from the Bible, with its moving simplicity and freedom from rules of rhyming, can give that stimulation. The form of a litany, with its continued expressions of feeling—joy, praise, supplication—and response by the whole group, can be readily adapted to some special experience of the children. The suggestion to do this usually will be made by the leader, but the thought, the feeling, and the phrasing should come from the group that it may be truly their own.

Sometimes a picture that has a particular and vivid interest for them may be the inspiration to brief verse, composed with the contribution and criticism of the whole group, or by an individual and shared with the others. Occasionally children who have learned to sing and to like a hymn that expresses their own

(*Please turn to page 33*)

THE EXPANDED SESSION ALLOWS TIME FOR MANY WORTH-WHILE ACTIVITIES THAT ARE CROWDED OUT OF THE REGULAR SESSION



"He Hath Made Everything Beautiful"

By NELLE LINCOLN

IT WAS one of those lovely June mornings that tease you to come outdoors. The primary teacher parked her car in the shade of the largest maple tree in front of the little white church. A number of other cars stood around, but there was always ample parking space for the people who came to the Hill Church.

There was not much time for greetings that morning for soon the school superintendent was announcing the opening hymn. Miss Laura sat in her usual place on the second bench with ten children all trying to sit beside her. A hymnbook fell to the floor with a thud. Then another. During the prayer Billy and Joe carried on a pinching campaign. And then, when it was time for the classes to meet, Miss Laura made the dismaying discovery that she had left at home the lesson pictures planned for use that day. She could see them on her library table—the meadow filled with daisies, the robin family in an apple tree and the children chasing a butterfly as they played on a hilltop. She had selected the pictures very carefully for she knew some of her children had special interests in butterflies and daisies, and she wanted all of her class to learn or to appreciate anew that day the Bible verse, "He hath made everything beautiful in its time."

The shock of her discovery made Miss Laura feel totally unprepared for her class, even though she did remember the story she was going to tell. It told how Jesus loved the out-of-doors as a child and how he continued to love flowers and growing things when he became a man. While Miss Laura tried to think how she would begin the lesson without the pictures and how she could hold the attention of two unruly boys for a half hour, an idea came to her. Later she said she was sure God must have sent her that inspiration, although she had remembered reading something once in a magazine for children's workers about having Sunday school in a church yard. At that time she had given it only a passing thought. It might be all right for some schools, but it probably would upset things too much at Hill Church. She always had her class on the second bench to the right, while the beginners met in one corner, the juniors in the other, and other classes met farther back in the church auditorium. But today something had to be done and done quickly. She surprised even herself when she asked her group, "How would you like to have our class outside today?"

The children were ready to run immediately. A few had to be brought back to their places while the group decided how they could go out with the least disturbance to other classes. Even so, practically all eyes were turned in amazement as ten boys and girls tiptoed out from the center aisle of the church. One elderly man near the back of the church turned all the way around to watch the children go through the open vestibule door. No doubt he was wondering "what on earth the children were up to now."

But the children simply were "up to" a lesson in a new way. First they walked quietly around the church. Each child was asked to find something beautiful that he thought God might have made and no child was to have the same as another. Soon Jennie found a daisy. Billy found a round pebble that looked something like a marble. Ruth gathered some pink clover. Joe spied a robin family engaged in working and feasting. Others found acorns, a dried pine cone, a stem of wheat, and leaves from different trees or bushes.

Miss Laura guided the class to her car. She was afraid that the church steps—the only other available place for them to sit—were too close to the classes inside. The car soon was filled and overflowed to the running board, but the group was more compact than on the second bench inside the church. Miss Laura remained outside the car and invited each child to share with the group what he had found on the walk around the church. First the daisy was examined, the colors named, the petals counted, and the leaves compared with other leaves. Then Miss Laura led the group to sing,

"Oh, who can make a daisy?
I'm sure I can't, can you?
Oh, who can make a daisy?
No one but God, 'tis true."

The song was new, but soon the children were singing about a pine cone, a pebble, a buttercup, the tall wheat, the green grass, a maple tree, and even the white clouds. After the objects were examined and the song adapted to each one, it was easy to see other things from the car that fitted into the song. It was like playing a game.

Then Miss Laura reminded the class that Jesus must have enjoyed many similar things when he was a boy. They made a list of these: trees, blue sky, clouds, grass, pebbles, sand, flowers and other things. She told her story and then opened her Bible to read the memory verse for the day, a verse that Jesus knew and loved, too. Everyone in the class seemed to understand it now and could say it with meaning.

Even though Billy and Joe were far from praying when the superintendent opened the session that day, there in Miss Laura's car they felt something of worship that made them contribute to the circle prayer, "Dear God, I am glad for robins," or "Thank you for pebbles that help to make good roads."

If the clock had not gone quite so fast that morning, there would have been time for the children to learn another new song. They seldom learned songs of their own since they had no room where they could sing without disturbing other classes. Miss Laura was just teaching them the words of "All Things Bright and Beautiful," when the signal came for the close of the period.

The primary children were very orderly as they marched back to the second bench on the right. When the superintendent called for "class verses," everybody was surprised at how well the primaries knew their verse that morning. "He hath made everything beautiful in its time" had been made very real to them.

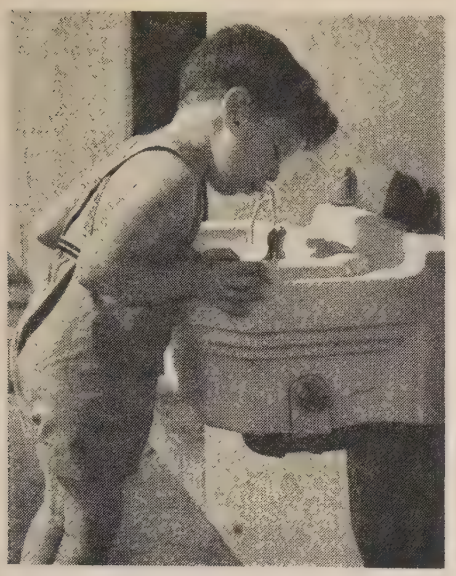
Later that day Miss Laura's thoughts returned to the experiences of the morning. Perhaps it was well that she had forgotten the pictures. Anyway, the children did not seem to miss them, for they had been replaced with real and living things. And somehow, she could not forget several eager faces that looked up to her asking, "Can we do it again next Sunday, Miss Laura?"

On Both Sides

(*Concluded from page 23*)

people. Primaries and beginners have exchanged gifts and visits. The juniors have planned assemblies and other activities to which interested groups have been invited. The younger children have planned gifts and visits to shut-in grandmothers. On one occasion the entire school participated intelligently and purposefully in a family festival.

Yes, there are many items about expanded Sunday morning sessions to place on both sides of the ledger, but in one church the workers are convinced that there are more on the credit side.



Three Lions

Preparing the Nursery Child for Promotion

By BESS V. NESTER

IF A CHILD has been happy in his relationships in the Nursery Department, it often is difficult for him to make the adjustment when it comes time for promotion into an older group.

Little children do not like change, for it tends to give them a feeling of insecurity. When they have been in the group for a year or more, or even for a few months, and have come to feel at home, to be familiar with a few of the children, and to like and trust the leaders, the sudden transition to a strange group of children, a different teacher, and new surroundings, often will frighten a child so that it is difficult for him to make the adjustment necessary to his happiness. If adults would stop to think how they do not like to leave a loved and familiar group for a strange one, how they themselves feel out of place and alone if required to make a change to a different church or class, they would understand that a little child's difficulty in making such an adjustment is much greater.

Most churches have special times for promotion throughout the school, and many have definite programs that are followed each year. Promotion Day may be a very special occasion in all departments, even in the Nursery, but at the same time these little folk must be protected from excitement and exploitation.

It is best not to promote nursery children on the regular Promotion Day unless they can be shielded from the general confusion and kept from participation in any program which the rest of the school may have.

The time and the number of promotions during the year must be determined in the light of the needs of each situation and of each child concerned. In some schools it may seem best to promote once a year about the time of the general promotion. If the nursery children can be moved on the same day without excitement and undue confusion this may be the best time. Some may feel that a child is ready to be promoted as soon as he is four years old; if he is advanced for his age this may be best and can be done quietly and without confusion in either group. Sometimes it is even advisable to promote a child before he is four years of age. A child may come from a home where he has had the companionship of older children up to the time when he enters the Nursery Class. Such a child often cannot fit into the life of the group of children of his own age and he may be a real problem to all concerned. In one case of this kind, the teachers decided that the child might be happier and more co-operative in the Beginner Department. They had a conference with the leader and together they planned to try him in the older group. On the following Sunday one of the nursery teachers took Harry to visit in the beginner group. He entered at once into their activities and was happy all morning in the new surroundings. The mother was consulted. She was glad to have Harry make the change, and from then on the problem boy of the Nursery Department was a happily adjusted member of the beginner group. Others like best to promote once a quarter when several children can make the change together and so prevent somewhat the feeling of aloneness experienced when but one is moved at a time.

Whatever the decision may be about the time and frequency of promotions, the children need preparation for the change. Parents and teachers should cooperate in this and all work together for the welfare of each child. Children will respond in different ways; some are more timid than others and will be quite slow in making the adjustment. Some will go gladly and with much anticipation, and this desirable feeling is helped by the attitudes of the adults and the preparation that has been made in advance.

If a child is prepared properly he will look forward to being a "'Ginner" and will take much pride in being a big boy or girl ready to go into the Beginner Department with others as big as himself. This preparation will need to be done individually and mostly through the parents, for when too much is said about certain ones before the group the rest come to think they are "big," too, and they are disappointed and dissatisfied when they are left behind.

Nursery and beginner teachers should work and plan together, for they can do much to correlate work done in each department and to help the parents, many of whom have children in both groups. In this way they can better meet the needs of the children and assure the happiness of each child. A beginner teacher should visit in the Nursery Class occasionally and make herself a part of the group life. Especially for a few Sundays preceding the day for promotion, one of these leaders should be in the nursery and make it a point to become acquainted with those who are to make the change. She can be introduced something like this: "This is Miss Brown. She is a teacher in the Beginner Department and she is going to play and sing with us this morning." Perhaps she might even have a story to tell and will sing the children a song that the beginners like to sing. Then the nursery children can sing some of their favorite songs for her. She will learn one or two if she does not already know them and have them sung in her group when the nursery children come into it.

(*Please turn to page 27*)

Calling All Nursery Class Leaders

Important news for you! An entirely new course for the Nursery Class will be ready for use beginning in October. This course is different, practical, helpful, with plans for the teacher's use for each Sunday in the year. The teacher's book is to be called *Learning in the Nursery Class*, and the author is Eva B. McCallum. New leaflets, new quarterly picture sets, new pamphlets and letters for parents are a part of the course.

A complete description of the course will be given on these pages next month. You can begin to anticipate with pleasure this latest addition to the Judson Keystone Graded Series.

August Experiences in the Beginner Department

By ESTHER FREIVOGEL

THE AUGUST units of both the First and the Second Years should help in the beginner's growing knowledge and fellowship with God. For convenience, the suggestions given below are classified under the headings of the units for this month.

Guests

The best way for the children "to show friendliness to guests in the beginner group" is for them to plan for and entertain guests. To some teachers this seems like a lot of unnecessary work; it is so much easier to tell a story, sing a song, and learn the verse, "Forget not to show love unto strangers." These materials have value, but they have greater value when coupled with a real experience. Note carefully, therefore, the suggestions in regard to a party for nursery children, given on pages 35, 36, and 38 of the Teacher's Text, First Year, Part Four. In some schools the nursery children meet with the beginners. Where this is true, an attempt should be made to secure the names and addresses of children of nursery and beginner ages who should enter your church school in the fall. They may be younger brothers and sisters or playmates of your children. Your group will find real meaning and purpose in planning a party for them.

The stress placed on the value of a party should not blind us to the importance of everyday experiences in showing friendliness to guests. Almost every Sunday this opportunity presents itself. The teacher's attitude toward visiting children and adults and the opportunities she gives her children to make visitors feel at home help in the achievement of the purposes of this unit throughout the year.

Questions that cannot be answered by "yes" or "no" are likely to result in more thinking and better conversation. Let us keep this in mind as we plan for conversation suggested by the questions on page 40. Here are some alternate suggestions: Once when a little boy went visiting, some good food was put on his plate. He said, "I don't like this." What do you think of that? What is the kind and polite thing to do? . . . Once a little girl went visiting. Every time a game was played, she said, "I want to be 'it'." What do you think of that? What is the kind and polite thing to do?

Helping in God's World

The August experiences of helping in God's world center in the care of pets, other animals, and birds. One suggestion offered the city teacher is to have a pet dog visit the department. Teachers should not undertake this without being aware of the problems and dangers involved. Some children are very much afraid of dogs. They scream and even become hysterical. If there are children of this kind in your group, the purpose which you desire to achieve will be lost entirely by the visit of a dog. It is wise also to teach children to pet only those dogs that are acquainted with them. Other dogs may snap at them because they do not know what the children are going to do. Also, the problem of rabies is manifesting itself in many parts of our country. A pet rabbit, placed in an enclosure, makes a much safer pet. The children will be delighted to feed it strips of carrot and bits of fresh lettuce.

The text suggests that children enjoy building a sheepfold out of blocks, and that the activity has value because it helps to make the new word meaningful to them. Beginners enjoy this activity even more if they are provided with sheep for their fold. These may be cardboard sheep made by the teacher or toy ones from the ten-cent store. The children like to play they are shepherds who take the sheep out to "pasture" and then bring them back to the fold again. They like even more to build a sheepfold that is big enough for them to get into. Large blocks, boxes, or the children's own small chairs may be used. The only other property needed to carry out their shepherd play is a sturdy stick.

Showing Our Love for God

Because most children will not have travel experiences this summer, the plan for the first session of this unit will have to be changed slightly. Distances seem much greater to young children than to adults. A train or boat trip is not necessary to give a child the feeling of being far from home; a ride on a city bus or streetcar to the park, or a bus ride from a farm to a near-by town will seem long to a beginner. These experiences are sufficient to make the child feel that "everywhere God's good gifts show his love and care, that he is every place wherever his children are." Through conversation with the children find out where they have visited during the summer and how they got there. Busses and streetcars may be built instead of trains and boats. There still may be conversation about the beautiful things they saw that told of God's care.

Some children may have fathers who are away in service. Get in touch with the mothers and find out where the fathers are stationed. Through a little careful study, discover something in each locality that may speak to the fathers of God's care. There are always the stars and the moon—the same moon and often the same stars that the child sees at home. If some children in your department are having this experience, you may add this sentence to the prayer which follows the story: "We are glad to know that our daddies are not far from God, although they may be far from home."

In the "Additional Plans" for Session 2 is a valuable suggestion which should not be overlooked. Parents are eager to find good prayers for their children. This is an important step toward helping their children to pray. The inexpensive book, *Prayers for Little Children,* edited by Mary Alice Jones, offers excellent materials and suggestions. The book, *Opening the Door for God,* by Herman J. Sweet, contains some fine illustrations of prayers for children and parents in the chapter, "The Meaning and Practice of Prayer."

The plan for Session 3 suggests building a church and playing church. If the inside of a church is built with blocks, cardboard people may be given to the children. They enjoy taking them to far corners of the room and then bringing them to church as they sing, "Going to Church," found in the June BAPTIST LEADER. When the people are seated in church, the teacher may guide the play by suggestions such as these: "The people are very quiet. Some are thinking about God and some about their church." Then they stand and sing together,

"Our dear church was builded
With love, and work, and prayer,
So that all the neighbors
Might find welcome there."

If the teacher begins to sing the song, the children will sing with her. "Now the minister reads a verse from the Bible that tells of God's care. Let us say it with him." The children repeat,

"He careth for you" (1 Pet. 5:7*b*). "They think of all the wonderful things in God's world as they sing, 'God Made the Birds and Flowers.'" The teacher and children join with the "people" in singing the song. "Now they bow their heads and say thank you to God." The words of "Thank You for the World So Sweet" may be used as a prayer. The music of "Going to Church" may be hummed as the "people" go home again to the four corners of the Beginner Department.

In the plan for Session 3 it is suggested that the children make flower vases as gifts for their church. Covering glass jars with pieces of envelope linings is a bit difficult and takes a great deal of time. If you plan to do this, let two children work on the same jar. They will not become discouraged when they see that progress is being made. This is the time of year when garden flowers are usually their loveliest. A bouquet of mixed flowers from the children's own gardens, if arranged in an attractive bowl or vase, should be as much of an aid to worship in the church auditorium as a formal bouquet from a florist's shop. Children must be helped to see that a bouquet is more attractive if all of the flowers are not crammed into one vase. Small flowers with short stems may be used in a small bowl as a gift to another department. Songs about the church may be sung as the children arrange their flower gifts. The new stanza of the song, "Our Dear Church" (given in the June article), will enrich the children's experience if it is sung as they take their bowl or vase of flowers into the auditorium before the service.

Sutter from Monkmeyer

Preparing the Nursery Child for Promotion

(*Concluded from page 25*)

With this procedure, the children will recognize the teacher as their friend and will feel more at home when they make the change. If promotion takes place as often as once a quarter they also will meet some friends among the new group whom they remember. Of course, the beginners have been prepared also, and have made plans as to how they are going to welcome the newcomers and make them feel at home. They will have a welcome song for them, and some will be ready and willing to greet them in various ways and to show them the things they have been working on and to share their toys with them.

A nursery teacher should go with the group and remain in the new room for the remainder of the morning. She can either sit at the side merely to give the little graduates a feeling of at-homeness, or she may enter into their activities if she can do so without disturbing the rest of the group in their natural reactions.

In a large church where the entrance to the Beginner Department was on another side of the building, the teacher took the ones to be promoted off to themselves and talked to them about what they were going to do. On each one she pinned a cardboard tag, on which his or her name had been printed in large letters. She explained that these tags would help the new teachers to know what to call them and to get acquainted. Then she said that from then on since they had grown so big, they would come into a different door every Sunday when they came to church, and that now they would all go out of doors and walk around the sidewalk and go up the steps to the Beginner Department, so they could show Mother and Daddy the next Sunday just where to go. Holding each other's hands, two by two or three, they walked around the building singing, "This is the way we walk to church" to the tune of "Round the Mulberry Bush." When they reached the steps, they stopped and the teacher explained that now they had reached the church and people were all busy inside, and that they would walk quietly up the steps and down the hall and soon they would be in their nice new room.

The beginner teacher and the children were ready and some of them were waiting at the door to show them to their seats, where they were included quietly and informally in conversation and get-acquainted activities and songs. The teacher called each one by name as she talked with them (helped by the name tags) and there they were, grown up into beginners without any noticeable difficulty on the part of anyone in either group.

A Parable of The Way of Life

By D. MARIE KLOHR

A HAPPY, friendly group of boys and girls went forth on a Sunday morning to learn of the Way of Life.

They listened to stories of Jesus and they thought, "We would live as he lived."

But no one helped them to know of their friends in other lands; no one helped them to know of men and women who had lived their lives for others; no one helped them to plan ways in which they, too, might share. And when they were told that Jesus said, "Go ye into all the world," they thought it was only a story.

So they went out, not to live as He lived, but to think only of themselves and to take for their heroes men who spoke in loud voices and who made a lavish display of wealth and power.

Wars raged—and the world was filled with death and destruction.

Another group of happy, friendly boys and girls went forth on a Sunday morning to learn of the Way of Life.

They, too, listened to stories of Jesus and said, "We would live as he lived."

And when the wise one who was their leader told them of great missionary heroes they said, "We would live as they lived." Then she showed them the way.

When she told them of friends in other lands they said, "What can we do to show our friendship?" And she helped them to plan.

They brought of their treasures and they worked with their hands to make gifts. They packed them ever so carefully and sent them with their love.

They said, "This is the Way of Life, to love as He loved."

And, because they continued to be interested increasingly in world friendship, the interest spread to others until many said, "This is the Way of Life, to love as He loved."

Happiness and contentment filled the hearts of the people—and peace reigned throughout the world.

Primary Worship Suggestions

God's Gift of Summer

By MARY GRACE MARTIN

THIS MONTH we shall try to make the boys and girls more aware of the loveliness and happy times that summer brings and to help them to feel grateful for God's gift of summer.

If possible, arrangements should be made to have at least one session outdoors. Rural churches are more likely to have the ideal surrounding, but city groups may find the church lawn, a near-by park or a neighbor's garden a place of worship. Occasionally, a victrola, a violin or another instrument may take the place of the piano, but even without an instrument there may be singing and quiet worship that will lead the children to God. Look through summer magazines for suitable pictures and mount them for use. Watch the story papers for poems that may be used to enrich these worship experiences.

1. With Lovely Growing Things

Make the worship center as attractive as possible with a variety of growing things. Use flowers, twigs of trees, vegetables from the garden and grasses and grains from fields. In rural communities especially there should be things that suggest the products raised in the fields such as an ear of corn that is attached to the stalk, or a bunch of alfalfa. These things will help to remind the group that God's plans for growth apply to other things besides flowers.

INTRODUCTION: "Have you ever thought about how many lovely things grow in the summertime? On our worship table are some of the things that have grown this summer just as God planned they should. During the quiet music you may think about them or about other things that you have watched grow this summer."

QUIET MUSIC AND MEDITATION: "For the Beauty of the Earth"[1, 2]

CALL TO WORSHIP: Psalm 106: 1

HYMN: "God, Who Made the Earth"[1, 2]

CONVERSATION: "God cares for us by letting foods grow in the summer. What are some of the foods that are growing now in your gardens? What foods have been growing this summer in near-by fields? Have you ever watched a growing cornfield? First you see long rows of tiny green plants. Soon they are as high as your knees. Then as God sends more sunshine and rain the corn becomes as tall as (name a boy). What happens to the top of the corn as it keeps growing? (Gets tassels.) By and by, the corn is taller than _____ can reach. (Let a child see how high he can reach with a piece of chalk on a blackboard.) With the tall corn come ears such as this one. What do people do with the ears of corn as the stalks wither and die?"

SONG: "A Seed Song." (Course III, Part 4.)

CONVERSATION: "Have you noticed also how the trees get bigger and bigger each year? Most of their growing takes place in the summer, too." (Trace similarly the growth of an apple from the blossom.)

SONG: "Can a Little Child Like Me?"[1] (stanza 2)

DISCUSSION: Let the children tell of other growing things that they have watched. Speak of different kinds of flowers and of the beauty that these growing things bring to the earth.

SCRIPTURE: "As we think of all these lovely growing things, _____ will read for us the words that a Bible writer wrote long ago. (Child reads 1 Timothy 6: 17*b* as learned in Course I, Unit X.) Can we say those words together now as our praise to God?"

SONG: "For the Beauty of the Earth" (stanzas 1 and 2)

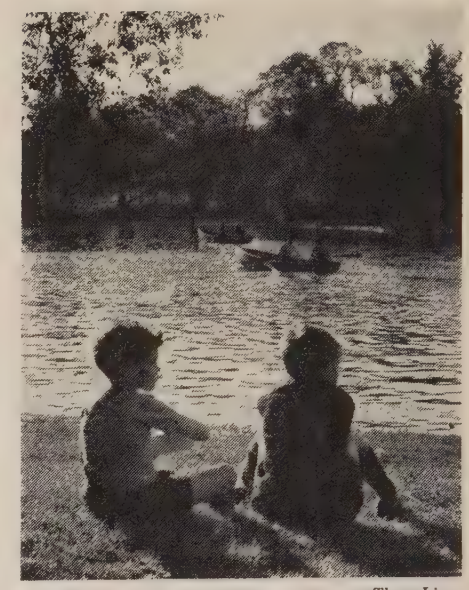
POEM: "Beautiful Things," Course II, Part 3, page 142, or another nature poem. Ask the children to listen for the growing things mentioned.

PRAYER: Invite the children to express individual prayers of gratitude for growing things that they name. Conclude with the refrain, "Father, We Thank Thee."[1, 2]

2. When Music Fills the Air

Today we shall help the children to think of the many different summer sounds that may be interpreted as music, and to feel happy about these sounds for which God is responsible. Place around the room pictures of birds, a bee gathering honey, a mountain brook, ocean waves, falling rain, trees blown by the wind, or other pictures that suggest summer sounds.

INTRODUCTION: "We often hear sounds in the summer that we do not hear at other seasons of the year. Can you think about some of God's nature music that fills the air in summer?"



Three Lions

QUIET MUSIC AND MEDITATION: "Vöglein," Grieg.

CONVERSATION: "Did this music make you think of some nature music we often hear out-of-doors in summer? How many of you have heard a bird sing this morning?" Talk about the bird songs that may be heard in the community. "Can you name some other kinds of summer music you like to hear?" If there are no responses, call attention to the pictures and talk about the music of mountain brooks, oceans, rain, crickets, and wind through the trees. Enrich the conversation with related songs or poems, such as, "The Fairest Time of All," Nancy Byrd Turner; "The Wind," Christina Rossetti, or "God's Love."[1]

SCRIPTURE: "There are some Bible verses that tell about some of these sounds." Read Psalm 96: 11-12. Help the class to understand that the "trees sing for joy" through the birds that rest in their branches.

SONG: "This Is My Father's World"[1, 2]

PRAYER: "Dear God, we are glad for summertime and the music that fills the air. Help us to think of thee when we hear the songs of birds and crickets, the ripple of brooks, the patter of rain, the rhythm of ocean waves, or the soft sounds of breezes passing through leafy trees. Help us to think of these things as music that comes from thee."

SONG: "The Lord Hath Done Great Things for Us"[2]

3. When We Meet New Friends

Summer, with its freedom for outdoor play and opportunities for travel, often

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs.*

puts children in contact with new friends. Today we shall try to help the group to feel thankful for new friends and to desire to be kind and thoughtful toward them. A picture of children at play in a park, at a sliding board, or at a beach will be appropriate for the worship center today.

INTRODUCTION: "Summer not only brings to us many lovely growing things and musical sounds, but often it brings to us new friends. While the music is played, try to think of new friends whom you have met this summer."

QUIET MUSIC AND MEDITATION: "Friends, Friends, Friends."[2] After the music say, "The music has made us think of some of our friends with whom we work or play. Let us sing the song now and try to think how we treat friends."

SONG: "Friends, Friends, Friends"

CONVERSATION: "Can you name five friends who are not in this room? (Call on children to name some friends.) How long have you known these friends? How many of you have met new friends this summer? How did you meet them? . . . Are any of these friends younger than you are? Recently our second-year class made a list of rules about how to treat little children. I have asked _____ to share the rules with us now, for they are good for each of us to remember."

REPORT: "How to Treat Little Children," by a second-year child. The rules may be read or reported informally. See Course II, Part 4, page 57.

SONG: "The first-year class learned to sing a Bible rule last week that is good for all of us to remember. They will sing it now." See Course I, Part 4, page 75. Let the whole group sing the song several times substituting the words "playmate" and "new friends" for "neighbors."

SCRIPTURE: "Can you think of other Bible rules that are well to remember if we would be good friends?" (Proverbs 17: 17*a*; Galatians 5: 13*b*; Ephesians 4: 32*a*; Ecclesiastes 7: 9*a*, and others.)

SONG: "Be Ye Kind"[2]

PRAYER: "Dear God, we are glad for our friends. Help us to remember to share our toys, take turns at play, speak kindly and be thoughtful so our new friends will learn to love us."

SONG: "A Happy Day," Leaflet 23, Course I.

4. A Season of Happy Times

Today there will be an opportunity to recall some of the happy experiences that summer days bring and to express thankfulness for the experiences. Pictures that suggest happy times in summer may be placed around the room. Select one picture to use with flowers or greens in the worship center.

INTRODUCTION: "Not only do we like summer because of the lovely things that we see or hear around us, and because of the new friends that we meet, but also because we can do many things then that we cannot do at other seasons of the year. During the quiet music try to think of some happy times that you can have in summer and that you can't have in winter."

QUIET MUSIC AND MEDITATION: "Barcarolle," by Offenbach, or other music that suggests boating or swinging.

CONVERSATION: "Has anybody been walking in the woods this summer? With whom did you go? What interesting things did you see or do? Did anybody go to a beach or take a boat ride? Did you find any pretty shells? It is fun to wade at the beach in summer, but do you think that you would enjoy it as much in winter? Has anybody had a happy time on a farm lately? What did you do there? Did you like to roll in the soft hay or sit in the cool shade of a big tree and listen to the birds? Did anyone go fishing?" Talk about several summer experiences that children normally enjoy. Comment upon each experience so that it is related to God such as, "I am sure that _____ is glad that God sends the summertime so he can visit his grandfather's farm." "Most of us have enjoyed wading in a pool or a stream or an ocean on a warm summer day, but I wonder how many of us have remembered to thank God in the evening for the happy time we have had."

SONG: "For the Beauty of the Earth"

SCRIPTURE: "_____ will read for us a few verses from the Bible that remind us that God has planned the summer when we can have such happy times." Ask a third-year child to recite or read Psalm 74: 16-17.

PRAYER: "Shall we thank God again for the lovely summertime and the happy times it brings to us? Will each of you do it silently as Miss _____ plays softly for us? After this, _____ will conclude our prayer." After the music a third-year child may read or recite the prayer on Leaflet 47, "Thank you, God our Father, for the summertime."

SONG: "A Child's Thank-You"[2]

■

The Judson Keystone Primary Department Manual will be ready for use in October. This is the book that primary superintendents and other workers have been waiting for. Watch for a full description in these pages next month.

The Green-Striped Umbrella

(*Concluded from page 20*)

drink of cold water. Even then she brought out the juice and let Deets himself make the drink.

It was Wayne who, when summer school was over, asked if they still could come to read and talk at the table under the green umbrella. And it was Wayne who soon began to collect the story papers at Sunday school to read in Mrs. Burnett's back yard.

There had been several chilly days and one on which it "spit snow" before Martha and Jim took down the striped-green umbrella and brought it and the table and chairs into the house. But long before that there had been a class party when all the boys in the class had come. They had played games, sung songs, listened to stories as well as enjoyed refreshments.

And long before that day the Junior Department superintendent had told Martha that she was truly a great teacher of boys. "You have learned the way to their hearts," she said. "It is a very difficult thing to learn the way to the heart of an eleven-year-old boy in these days."

Martha smiled and her thoughts went back to the day she had seen two boys in an alley working arithmetic problems. The big green-striped umbrella had seemed an answer to their quest for a pleasant place that truly would be their own.

She smiled, remembering the destroyed letter of resignation, and thanked God for the green-striped umbrella and the understanding that had grown as through fellowship, she had come to know those junior boys better.

A Time-Saving Help

By Alice Crowell Hoffman

I FIND it helpful to refer to articles and suggestions in back numbers of the Children's Leader section of BAPTIST LEADER. I have kept these magazines for many years and have worked out a way to help me find what I want in a minimum of time. I keep the copies on a shelf piled in the order in which they come, but before I put a copy away I remove the "Contents" page and add it to the loose-leaf notebook which is kept for that purpose. If there is an article that I may want to consider further, or use later, I put brackets around it. When I want some particular thing I refer to the table of contents' book and can locate easily on the shelf the copy of the LEADER that is needed.

Junior Worship Suggestions

Choosing God's Way

By DORIS CLORE DEMAREE

THIS MONTH we will try to help the children to recognize that God's way for living is the way of love toward all people and of personal responsibility for oneself and others. We will try to lead the juniors to choose the way of love and dependability. We will want to be sure that they understand that Jesus taught us most about God's way and that when we choose to follow Jesus we are choosing God's way.

In your worship center you may use the picture, *Follow Me*, by Tom Curr, or *Behold, I Send You Forth*, by Margaret Tarrant. Summer flowers or greenery may be arranged and a Bible placed on the table.

Borrow the book, *The Americanization of Edward Bok*, from the public library well ahead of the first Sunday so that the adult who is to tell the story referred to in the plans for that day may be well prepared. You will want to make use of any worship materials the individual classes may learn.

Before beginning each service be sure that the juniors have marked with bookmarks the sections they are to read.

If, at the close of this month's services, there are individual juniors who seem ready to take a definite stand for Christ you will want to talk with each one.

1. The Earth to the Children of Men

PREPARATION FOR WORSHIP: Play softly "For Man's Unceasing Quest for God"[1]

CALL TO WORSHIP: Isaiah 55: 6

HYMN: "Holy, Holy, Holy! Lord God Almighty"

RESPONSE: Psalm 96: 1-3, 8 (Read in unison or by single junior)

OFFERING: Hymn of Dedication, "All Things Come of Thee, O Lord"

FROM THE BIBLE: Psalm 113: 1-4; 115: 16 (Read by an adult)

CONVERSATION about the meaning of the phrase, "the earth to the children of men." The following questions and statements may help to guide the conversation: "What do you think the psalmist meant when he said, 'the earth hath he given to the children of men'? Why didn't God give the earth to some animal? Many of them are larger and stronger than man. God made people with minds so that they can reason and think and plan and love. He made them so they can choose what they will do. Do you think this may have had anything to do with God's giving the earth to the children of men? How do you think God expects us to use this gift? Yes, God must expect and hope that we will use this gift for the good of all people.

STORY: Tell the story of "The Island of Nightingales," found in the Introduction to *The Americanization of Edward Bok*.

PRAYER: That we may choose to do things that will make the world better or more beautiful.

2. Guides That Point the Way

PREPARATION FOR WORSHIP: No. 141

CALL TO WORSHIP

HYMN: "Holy, Holy, Holy! Lord God Almighty"

RESPONSE: Psalm 96: 1-3, 8

OFFERING

FROM THE BIBLE: Psalm 27: 8, 11*a*

HYMN: "Our God, Our Help in Ages Past"

CONVERSATION: Is it always easy to know what is the right thing to do? Is it easy to choose? Can you think of anything that will help us? Will the Bible help? How? (Guide the juniors to think especially of Jesus' life and teachings.)

HYMN: "Building," "The Word of God," or "My Guide"

STORIES THAT HELP US TO CHOOSE: (Select two or three from this list and have a junior prepared to tell each in his own words.)

Matthew 22: 35-40 (The Two Greatest Commandments)

Matthew 18: 21-22 (How Often Shall I Forgive?)

Luke 2: 41-52 (The Boy Jesus in the Temple)

Luke 6: 46-49 (The Two Builders)

Luke 10: 25-37 (The Good Samaritan)

PRAYER HYMN: "Following Christ"

RESPONSE: (By a junior)

Hear our prayer, O Lord,
Help us to work with you
To make our prayer come true. Amen.

3. When It Is Hard

PREPARATION FOR WORSHIP: Play softly "Following the Christ"

CALL TO WORSHIP

HYMN

RESPONSE

OFFERING

STORY: "Abraham Chooses God's Way"

Abraham had been thinking about God. He had been worshiping God. But it was not easy. The others who lived in this land worshiped idols. They would have laughed at Abraham for thinking there was a God as wonderful as Abraham thought God must be. But Abraham knew that those little figures were nothing but pieces of wood and stone. They could not have made the world. They could not have made people. They could not help him in any way.

Abraham had been thinking about God. He had been thinking about the things that God wanted him to do. One day God said to him, "Abraham, leave these people. Leave your father's house. Go into a land which I shall show you and I will make you happy."

Abraham knew nothing about this new country and its dangers, but he did as God told him. He took his wife, and Lot, his brother's son. He took with him his flocks of sheep. He took with him men to drive the sheep and care for them. He took everything that he had and started into an unknown land. But Abraham was not afraid. He knew that God would be with him. God would give him the courage to do what he thought was right. In this faraway land Abraham knew that he would come to know God better. Abraham had made his choice. He had chosen God's way.

CONVERSATION: It was not always easy for Abraham to choose God's way. Is that true today? Can you think of times when it is hard? Will we stop choosing his way when it is hard? Do you think it takes a brave person to follow God's way? What kind of person do you want to be, a brave person or a coward? Why was Abraham not afraid? Will God help us?

FROM THE BIBLE: Psalm 27: 1, 3, 8, 11*a*, 14

HYMN: "Our God, Our Help in Ages Past"

STORY: "When It Is Hard"

Peter and O'Hoshi always had been friends, that is, they had been friends for as long as either could remember. Peter lived in the big stone house near the center of town. His father owned the town newspaper and Peter had a paper route.

O'Hoshi lived in a little white cottage at the very edge of town. His father had a greenhouse and O'Hoshi helped him with the flowers. Sometimes Peter helped, too. It was when he first began to help among the flowers that Peter came to know the real O'Hoshi. "The heavenly Father made the flowers so

[1] Hymns are from *Hymns for Junior Worship*.

beautiful," he would say. "If we keep out the weeds and give them the proper soil and water and let them have sunshine, they will be most beautiful. When we help to make the flowers beautiful we are working with the heavenly Father. Perhaps those who see the flowers will love the Father more because of their beauty."

Of course, all that was before Peter's country and the country from which O'Hoshi's grandfather had come, were at war. Peter had reached school rather late that morning. He had run so fast that he was still panting, and was not sure he heard the words correctly. "But, Miss Brown, you aren't going to let O'Hoshi come to school any longer, are you?" asked the boy across the aisle from Peter. Even Miss Brown must have thought she had not heard what he was saying because she asked him to repeat his question. But when he had said it once again, Peter knew he was not mistaken. The other boys and girls had heard, too, and several agreed out loud with the boy who had spoken.

Peter looked across at the little brown-skinned boy. Surprise was on his face and then fear and hurt, and suddenly he ran from the room.

"But, Miss Brown, O'Hoshi is our friend. O'Hoshi is an American. O'Hoshi is a Christian!" gasped Peter. "He does not belong to the country we are fighting any more than I do. We just *can't* keep him from coming to school."

"Peter's an enemy, too. Peter can't come to school, either!" booed the children.

"Let's talk things over," suggested Miss Brown. "When nations are at war it often is hard for people to think straight. O'Hoshi always has lived in this country. Even his father never has been to Japan. Have you ever known them to do a thing that was not honest? Have you ever known them to be unkind? Have you ever known them to be anything but loyal to our country?"

The boys and girls thought very quietly. They knew the answer to every question was "no."

"Today all of us but Peter spoke angry words without thinking how they would hurt O'Hoshi and Peter. It is easy to do things like that when countries are at war. In the days to come there will be others who will see O'Hoshi and will say to themselves and to other people the same words that you have spoken. It will be hard for O'Hoshi to be happy. It will be hard for O'Hoshi to continue to love a country where people treat him that way. We can do one of two things, we can say ugly things to him and treat him as if he were an enemy or we can be his friends as we always have been. If we are his friends there will be some who will say unkind things to us just as you said unkind things to Peter. Which will we choose?"

The boys and girls thought quietly and then they chose the best way—they would continue to be friends to O'Hoshi.

PRAYER HYMN: "Following the Christ"

RESPONSE: (By a junior)

Hear our prayer, O Lord,
Help us to work with you
To make our prayer come true. Amen.

4. I Will Be True

PREPARATION FOR WORSHIP: Play softly "For Man's Unceasing Quest for God"

CALL TO WORSHIP

HYMN

RESPONSE

OFFERING

LEADER: It is not easy always to choose God's way. Sometimes it is very hard. It takes a brave, courageous person to choose his way and to follow it. No matter what happens, no matter how hard it is, we know that God is with us when we try to do his will. That is why we are not afraid. It is God who gives us this courage.

FROM THE BIBLE: Psalm 27: 1, 3, 8, 11*a*, 14 (Read in unison by juniors)

HYMN: "Our God, Our Help in Ages Past"

STORY: "Follow Thou Me"

It was hard for people to understand what God wanted them to do. It was hard for them to understand the kind of persons God wanted them to be. Through the years many people had helped them partly to understand. There were Abraham and Moses. There were King David and Joshua, and Solomon and many others. Yet only a few really had understood. Because he loved the people so much God sent Jesus, his Son. Wherever he went Jesus said, "Love God, love your neighbor. Do unto others as you would have them do to you. Follow thou me!" And men followed him.

Down by the seaside he walked. He talked to the fishermen. "Follow me!" he said, and they left their nets and followed him. Jesus walked beside the place where Matthew sat gathering the toll from all who passed that way. "Follow me!" he said, and Matthew left the place of toll and followed him.

Twelve men he called, and he said unto them, "Go out into the land. Teach others what I have taught you. Go into the towns and do not be afraid. It will not be easy. Many will rise up against you and against the things you teach. Do not be afraid. God will give you courage to stand for the right against the wrong."

They went out into the towns and the villages to do as they were told by Jesus. It was not easy, but God gave them courage to do the right. Still Jesus said to people, "Follow thou me! . . . These things I command you that you love one another as I have loved you. . . . Let not your heart be troubled. . . . Do not be afraid. . . . You are my friends if you do these things which I have taught you."

Long after Jesus left them his friends lived as he taught them to live. Sometimes others who were not his friends

(*Please turn to page 33*)

Ellis O. Hinsey

What It Means to Be a Friend[1]

By MARGARET M. CLEMENS

Scope

This four-week unit provides an indirect approach to junior problems of choosing friends and of being a good friend. It is based upon incidents selected from the story of David and Jonathan.

Juniors and Their Friends

Junior boys and girls are greatly influenced in their thinking and conduct by their special friends and by the "gang" or group to which they belong. Their loyalties and their likes and dislikes are intense but are not always of long duration. This is partly because juniors are just beginning to develop standards for friendships. With them friends often are chosen thoughtlessly or their choices are based on purely superficial standards.

Because our friends have much to do with making us the kind of persons we are it is important to help juniors to appreciate those qualities that make a friend worth having and keeping. It is equally important for them to see the need of developing such qualities themselves, so that they may be worthy friends to others.

Too much introspective thinking is beyond juniors, nor would it be helpful to develop a great deal of self-consciousness on their part as to their relationships with each other. For these reasons it seems wise to use the story of David and Jonathan to provide an indirect approach to the problems of choosing friends and being good friends. Juniors enjoy serial stories, and they delight in adventure and bravery, and the story of these two young men, in trouble and danger often, but always true and loyal to each other, can be made full of interest to them.

Desired Outcomes

The unit should help the juniors to realize that friendship is a part of God's plan for us and should lead them to want to co-operate with that plan by making the most of their friendships. For juniors this should mean increased appreciation of the influence friends have on their lives and of the qualities that make a good friend. It should lead them not only to more thoughtful standards on which to choose friends, but also to a determination to be loyal and unselfish friends themselves.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Special Suggestions

Leaders will need, in addition to the suggestions here, copies of *Juniors* for July 30 through August 20. Here the materials for the juniors are given, one week in advance of the date of the meeting.

The stories of David and Jonathan should run as a serial story through the unit. It will add to the interest if they are given in dramatic form, and they are so presented in *Juniors*. They can be read in this way with different juniors taking the parts. It will be much more interesting if the juniors really will give the stories as scenes of a play. They will want to include appropriate action, and they may work the speeches over into their own words. For the last program of the unit the entire play may be given.

As the unit develops, you will want to help them to develop a Code of Friendship. Suggestions for this are given in the second program. If your juniors have a work period they may make Friendship Books, a Guest Book, or gifts to express friendliness to some other boys and girls. Directions are given in the pupil's material.

Session 1. August 6

CHOOSING FRIENDS WISELY

Today the juniors will have an opportunity to consider what is important and what is unimportant in choosing a friend. Let the junior leader assume as much responsibility as possible for planning the meeting. You will want to go over plans and assignments with him. Probably you will need to lead the discussion of the questions under "What Is Important?" The questions should be written on the blackboard or on a large sheet of paper. As you consider each question together, help the juniors to see that some are really important when related to the friends we choose, because they reveal character and that is what counts in a friend. Others are quite unimportant because they tell only what a person has. People may have little or nothing in the way of material possessions and still make true and loyal friends, as David was to Jonathan.

You will need to consider the suggestions for the work period if your junior group has one. Be sure that materials are ready for the activity that is to be undertaken.

Session Outline

QUIET MUSIC
HYMN: "All Things Praise Thee"
PRAYER: The Lord's Prayer
TOPIC INTRODUCED: Junior leader
TALKS:
"What It Would Be Like to Have No Friends"
"Why I Am Glad for My Friends"
HYMN: "For the Beauty of the Earth"
DRAMATIZATION: "Prince Jonathan Chooses a Friend"
DISCUSSION: "What Is Important?" Adult counselor
BIBLE RULES FOR FRIENDS: Ephesians 4: 25-26, 32
PRAYER
HYMN: "I Would Be True"
WORK PERIOD

Session 2. August 13

BELIEVING THE BEST AND STANDING BY

As the juniors discover how Jonathan bravely stood by David when the latter fell out of favor with the king, and how he tried by every means to change King Saul's attitude they should come to appreciate the sincere regard and loyalty that are a part of true friendship.

At this session you will want to help the juniors to begin to develop a simple code of friendship. On the board you may write the title, "Our Friendship Code." Below it copy the verse, "A friend loveth at all times." (Proverbs 17: 17.) Then let the junior suggest such statements as

A true friend:
Is ready to help.
Believes the best about his friend.
Stands up for his friend against others.
Is glad to share.
Likes to make his friend happy.

Today you will want to include only the statements suggested by the juniors. You may help them by recalling certain points in the previous discussions and stories, for example, Jonathan's generosity in giving gifts to David, his readiness to stand up for David against his father's anger, Jesus' belief in Peter even after Peter had failed, Jane's willingness to help Mary out of her difficulties, and the like. Do not try to complete the code today. It will be added to during the remaining sessions of the unit.

Use the poems written by juniors to encourage your juniors to similar creative effort. Some of the juniors may want to write poems during the work period. If this is not done, suggest that poems be written during the week and that they be brought to the next meeting.

Session Outline

QUIET MUSIC
CALL TO WORSHIP: Psalm 135: 1-3
HYMN: "For the Beauty of the Earth"
SCRIPTURE READINGS AND TALK: By junior leader
Luke 22: 54-62
John 21: 15-17
Acts 4: 18-20
HYMN: "I Would Be True"
DRAMATIZATION: "Jonathan Proves to Be a Loyal Friend"
STORY: "A Friend Stands By"
A FRIENDSHIP CODE: Adult counselor
POEMS: Written by juniors
PRAYER HYMN: "Show Me What I Ought to Do"
WORK PERIOD

Session 3. August 20

WILLING TO SEE A FRIEND TAKE FIRST PLACE

One of the hardest tests of friendship, especially for juniors, is to see a friend win first place over himself. Jonathan met this test nobly. He was willing to give up even his kingdom in favor of the friend whom he loved so dearly. The juniors should be helped to translate such high living into their own experience, being glad when a friend wins a game, makes a place on the team, gets a better grade in school than he, receives the gift of a new bicycle when he does not, and the like. In your discussion of the Friendship Code today you will want to make sure that this idea is included.

You and the junior leader will want to consider the suggestion for dramatizing the endings to the two unfinished stories. Be sure to find out if any juniors have written original poems, and make use of them today.

Look over the suggestions for next week. Since that session will close this study you may want to plan to invite friends as guests. The entire David and Jonathan play should be given. The session may close with a social time at which simple refreshments are served. This will be an experience in friendliness that will be worth including in the unit.

Session Outline

HYMN: "With Happy Voices Ringing"
PRAYER: "We Thank You, God"
HYMN: "O Master of the Loving Heart"
POEMS: Written and read by juniors
TOPIC INTRODUCED
SCRIPTURE: Romans 12: 10
DRAMATIZATION: "Jonathan Puts His Friend First"
UNFINISHED STORIES:
"Who Won the Prize?"
"What Would a Friend Do?"
POEM: "The Law of Kindness"
THE FRIENDSHIP CODE
PLANS FOR THE NEXT MEETING
HYMN: "Let Us Be Loyal"
WORK PERIOD

Session 4. August 27

KEEPING PROMISES

This concluding session of the unit should give the juniors opportunity to sum up their thinking about what it means to be a good friend. Expressing through worship gratitude to God for friends and the resolve to be true and worthy friends should be a part of the session. If guests have been invited, special plans should be carried out to be sure that they have a pleasant time. From such friendly contacts new members of the group may come.

You will want to be responsible for guiding the pupils through the test, "What Would a Friend Do?" Let the juniors explain why they think one answer is better than the other two.

The entire Friendship Code should be read thoughtfully by the group. Find out if there are other suggestions to add. Doubtless the juniors will want to include, "A true friend keeps his promises." If the juniors have made individual Friendship Books the Friendship Code should be copied into each child's book.

Session Outline

QUIET MUSIC
HYMN: "For the Beauty of the Earth"
POEM: "Prayer for Our Friends"
PRAYER
HYMN: "Jesus, My Friend"
TOPIC INTRODUCED AND WELCOME TO GUESTS
BIBLE RULES FOR GOOD FRIENDS
BIBLE DRAMATIZATION: "The Story of David and Jonathan"
DAVID'S POEM ABOUT JONATHAN
A TEST: "What Would a Friend Do?"
THE FRIENDSHIP CODE
PRAYER POEM
HYMN: "I Would Be True"
WORK OR SOCIAL PERIOD

Using Poetry

(*Concluded from page 23*)

feeling and enters into their experience, may be encouraged to write an additional stanza, which they may sing with the others for some special service. The picture and the hymn so used should be talked over, clearly understood and *appropriated* by the entire group, before the original verse expression is attempted.

The leader should remember and make clear, in all original poetic efforts, that the value of poetry becomes greater through the understanding listener, reader, and the one who feels and remembers its message. All children can enjoy poetry, but not all want to write it. When they do, the leader's guidance should be toward simplicity, sincerity, and true rhythm as she helps them to express their thoughts in this way.

With the psalmist, let us help our boys and girls to

"Sing unto the Lord a new song:
Sing unto the Lord, all the earth."

Choosing God's Way

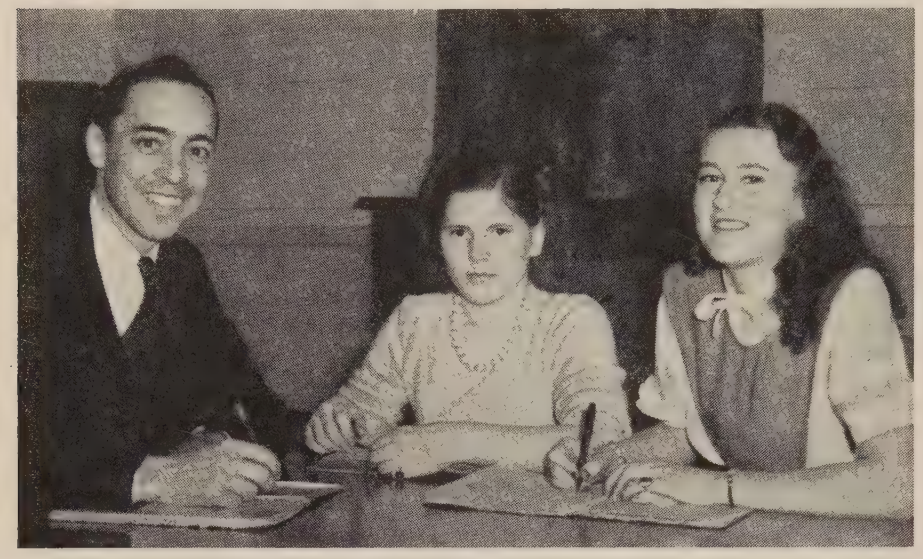
(*Concluded from page 31*)

have called them ugly names. Sometimes they were punished. No matter what happened they tried to do as Jesus taught. They tried to follow God's way. Today other Christians are telling the story of Jesus. They are trying to live by his law of love. They are saying, "The way is hard, but it is God's way. We will follow in it."

GUIDED MEDITATION: Think quietly of what it means to us if we choose God's way: We will be true. (Silence) We will keep ugly thoughts from our minds and unkind words from our lips. We call this keeping pure. We will keep pure. (Silence) We will be strong, for there will be hard things for us to do. (Silence) We will be brave, for a coward is afraid to do the right and we will not be afraid. (Silence) We will be friends to everyone, even though they may have no other friends. (Silence) We will not try to do these things alone but will ask God to help us. (Silence) We will depend upon God for this help and so will be happy in loving and helping others. (Silence) A man once wrote down all the things he would like to be. Today we will sing his words as our prayer. Instead of singing "I would" do these things we will sing "I will" do them. Some of us will sing it this way because we have decided in our hearts that we will choose God's way. As we sing we are telling God that this is true. Some of you may not yet have made this decision. As you sing you will sing because the words express such a lovely thought, a thought that someday may be true for you, too.

PRAYER HYMN: "I Would Be True" (Substitute *will* for *would* as "*I will be true.*")

Junior High Leader



So You're the New
Junior High Counselor

You Have a Challenging, Satisfying Job, One of the Biggest on the Home Front

CONGRATULATIONS! You have been chosen for one or more of several reasons. Perhaps because you understand these younger young people, you have energy, enthusiasm, leadership traits, ideas, and you are earnestly and humbly Christian. You may not be able to discover those qualities when you look at yourself in a mirror, or listen in a detached, critical manner to yourself talking with your first group of young people. But remember that someone noticed them; someone has confidence in you. These high qualifications were in the back of somebody's mind even if you accepted the job only because no one else could be persuaded to tackle this "problem age," even if you're a brand-new leader, a little shaky over the whole thing.

Whatever the reason for your becoming a counselor, you have a job with an AA-1 priority! Whether you're entirely sold on the importance of the *officer*, you are totally convinced of the importance, the dignity, the incalculable responsibility of the *office*. Who was it said something like this: "Only when the job is bigger than the man, is the job worthwhile"? Whoever said it, he could have been a junior high counselor! No matter how someone you imagine to be more skilled might handle the task, give it *your* best effort. Then give it your *best* effort.

What's the Salary?

We don't need to remind you of the dividends your new job pays. You've watched boys and girls growing up in the church; you've seen some of them develop into strong Christian characters through their teen years. You've seen others lose interest in the church, drift away, and never find their way back. Right now, in your new junior high group—as well as in the larger circle of prospects—there are both kinds of young people. Some of them are enthusiastic about their church; they know what it has to offer, and they are eager to support it with their abilities. They belong. Others are bored with it all; they are self-conscious strangers; *they will be dropping out soon if you fail.*

The first group is a challenge to you, for they are the dividends of some one leader who loved them. The second group is an even greater challenge: they are the young people who need someone to invest sincere interest in their lives. You will be working with every effort to win them to Christ. But write over your ambitions in neon letters that you will never win them for Christ until you have first won them for yourself! All that your junior highs know of Christianity in theory and precept they will be looking to you to find in demonstration. Some of them are at the place in school where they are beginning to learn of the laboratory technique, especially in science courses. You are their religious laboratory. By your words, your actions, your emotions, your life—you show how Christianity works.

As you consider your new position, think of it in terms of a grand opportunity to invest yourself in your junior high young people. Timothy was apparently just another Greek boy. Paul was his counselor. In the relations of these two characters is a pattern for you to follow in making your investment. Paul saw great possibilities in Timothy and took time to help him develop into his best self. That is what you can do. As is true of any great counselor, Paul loved Timothy devotedly. His love for the Greek youth was the basis of all their relationships. Timothy was able to meet the tests of life because Paul had known how to meet them, had passed that knowledge on to him, and through sincere Christian love had inspired Timothy to be satisfied only with his best.

Your new job calls for the very best use of every ability you've ever possessed—and probably for developing some additional abilities that even you are unaware of! It demands consecration. It requires patience, planning, originality, understanding—perhaps more than you've ever exercised before. It takes preparation and it takes prayer. In other words, it's possibly your biggest assignment to date. And yet, it takes no more than you have. With high resolves for yourself, and faith in the infinite worth of your work as counselor, you'll get along.

At What Are You Aiming?

Your aims will vary according to your own particular church situation. All counselors are working to help each junior high in their churches become maximum Christians. They want to help as many young people as possible. But specific aims, in terms of names of eligi-

ble junior highs and numbers of prospects to be reached, are to be worked out after a survey of your own situation. From the church school secretary and the church records, get all the names of those eligible to join your group. The age range has already been decided upon at your adult leaders' council meeting made up of all junior high workers in your church. For most churches, the range will be the seventh, eighth, and ninth (first-year high school) grades in public school. It is most important to have your evening meeting group identical with your church school Junior High Department members. Whatever the age limits, adhere to them, making few exceptions. You will find that your group will be larger in numbers by keeping it strictly junior high than by opening your membership. Prepare this list of possible members with utmost accuracy, ready for use in visitation, or for mailing out the first publicity or invitation to join your group. You'll find more on this in the material for the first three meetings planned in *Jr. Hi Topic.*

The ways and means for reaching these junior high young people vary with the assets and liabilities of your church setup. What has been done before for this age group? If there has been an organization that failed, try to find out why. Then be sure that your program will steer clear of that pitfall. What about physical equipment? Is there an available room for evening meetings that can be made attractive and colorful? Will it be quiet and not a runway for other groups meeting in the building at the same time? Will the room be heated adequately in winter months? Is it located near enough to the church kitchen so that refreshments can be served when the occasion demands? So much for the meeting place.

You and John Kieran!

Now, what about program materials? Will you have enough, good, whole hymnbooks for use? As for resource materials, here's where you become a collector! Whenever and wherever you see something in print that might be used to make the program more interesting, clip it, and begin a file of information and ideas. Don't get the idea that you are building "sermon" material, however. In junior high work, you are not the preacher; you are the storehouse. You are the question answerer, the librarian who can suggest where to find things, the Franklin P. Adams and the John Kieran whose knowledge of miscellaneous and relevant material is astounding. You are not all these things at the start, of course. But the clippings will head you in the right direction. Keep your eye open for illustrative stories on the junior high level, for worship themes, for chalk or object talks, for ideas for creative expressional activities. The new *Jr. Hi Topic* magazine and the counselor's helps in "Junior High Leader" each month will do a large share of your "clipping" for you, but there will be times when you will have to adapt a meeting or a project to your own equipment limitations. Right there you open the doors of your mental storehouse! One of your greatest assets will be some training at a religious education summer conference or denominational camp. There you can take a course on junior high methods and get the basic and best ideas for working with this age group. There you will meet other leaders who will share with you their problems and experiences.

"But We Have Little Equipment"

Let's come down out of the stratosphere for a moment, and face hard facts that would discourage us if they could. What if your liabilities outnumber your assets? What if your physical equipment is almost nonexistent, and you can't go to any summer camp, and you don't know the first thing about approaching these eligibles or about how to help plan really attractive programs, and you're not sure you should have taken this job in the first place? Counselor, it is amazing, actually, what you can do with minimum equipment and training—*if you're in earnest.* There are books to read, and, above all, there are junior high young people to read! Lovely rooms will help, but without enthusiasm, sincerity, Christian vitality, they are—to mix our metaphores a little—sounding brass or a tinkling cymbal. Remember that the first churches were in homes—and your group can meet there if necessary. Faith grew and multiplied in catacombs, behind barred doors, in darkened places where light would give an alarm.

If you have a room in the church, even a dingy, unattractive room, why not redecorate it? No, not you and the preacher and the older members! Let the junior highs in on it. Let them direct the job, and hope *they* will let you older folks assist with the fun. Your junior high program will be rolling before you know it, with a start like that! You have two months before the new program begins on October 1. Use those two months plus some energy and imagination and see what you can put together. By September 1, the Junior High Leader's Guide will also be available, with methods and suggestions and ideas for counselors.

White Elephant or—

What else will you be needing—what other *essentials?* Given a room, you next want chairs of some kind, and tables, if possible. Why not rescue broken-down chairs from the church "attic," allowing your young people to repair them? Don't think that they won't—or can't. A few screws and angle irons, coats of inexpensive paint—and you have attractive chairs further glamorized by the fact that, "Oh, yes! We did the work ourselves." Junior high fellows and girls may criticize *your* carpenter work, even though it is better than theirs. But they will never criticize their own work—a point for counselors to remember and remember again.

Tables? The sawhorse variety used for church dinners will work just as well in the junior high room. They are a start, at least. No blackboard? A sheet of plywood or beaverboard painted a dull black will substitute for a time—provided you let the young people "think up" the idea themselves and carry it out. If any equipment limitation means the fellows and girls must themselves do something about it—it's not a white elephant you have on your hands but a gold mine!

Now add up your liabilities. How many are left? Can't you turn everyone into a real asset—by October? Sure you can! And when you've been on the job for six months or a year, you wouldn't trade it for anything the church has to offer. Junior high counseling is genuine fun!

THREE THINGS FOR LEADERS TO DO THIS MONTH

Draw up your own "balance sheet" to see how you stand on assets and liabilities in your church plant.

Give each of the above liabilities another look; how can they be turned into assets that will give impetus to your program?

If a junior high public schoolteacher lives in your community, get acquainted. He or she may be able to give you a great deal of helpful information about teen-age youth.

A *SYSTEM* for *SUNDAY*

Some Principles of Office Routine That May Be Applied to Church Work

Keystone View Co. of N. Y., Inc.

By RUTH RUSSELL

I GET UP on Sunday mornings."

In this simple sentence the most successful worker in an outstanding church explained the secret of her many accomplishments.

Other families might lie in bed late, but this constituted the first and most important step in her own system for Sunday. Strange that this first day of the week should be so haphazard and disorganized in so many Christian homes, compared with the strict routine of Monday or Friday. With the many demands on time in war days it becomes more and more imperative that the Christian citizen organize his time so that the essentials of church activity may not be slighted.

Do you wonder how to find time to do the many Sunday tasks that have devolved upon you as a young people's officer, or a sponsor of the group, or a teacher of the business girls' class? Here are some of the short cuts used by others with similar problems who have given the matter of Sunday procedure the same thought that they use in managing their office routine.

One church school superintendent keeps a card file of poems that she can use at a moment's notice to enrich the worship service, or give to a teacher who needs something to supplement the morning lesson. The inexpensive card file box, the size often used for recipes, can be carried easily with her purse or lesson quarterly.

On three-by-five-inch cards she types poems, pertinent sentences, proverbs, quotations from prominent Christian men and women in the news. At the top of the card in the upper right hand corner she places the symbol indicating for which age group this material is intended—primary, junior or young people. Naturally the teacher in one of these departments would desire to confine his own card file to poems suitable for that particular age group. So many are available that it would not take long to accumulate a large collection. If the material is always kept inside the card file, the teacher knows pertinent material will be at hand when needed.

Or keep a Manila envelope beside your lessons quarterly. Place clippings in this that may be helpful in class on Sunday morning. What if the clipping has been torn from a paper? It is better to have it available than to miss it entirely because the scissors were not handy!

The carrying of many supplementary books may be burdensome, but a penciled copy of the brief paragraphs you need from each one will not be a heavy load at all. Take five minutes some evening while the dinner vegetables are cooking to copy it on a card and slip it into the handy envelope.

Pictures add interest to almost any task within the church. A 9x12 Manila envelope, large enough to receive typing paper without folding, will also hold most pictures obtainable in current magazines. While it is better to have these mounted on heavy drawing paper or cardboard, they may still be used if they are clipped from the magazine regularly and slipped into the "picture envelope," placed near the quarterly.

A small loose-leaf notebook that fits easily into the purse has proved to be a boon to one busy business girl who sponsors the high-school-age girls of her church. In this she lists the "extracurricular" matters that she must attend to in the next week or two. These are jotted down regularly as they occur to her, whether it be during her lunch hour, on the streetcar, or as she is opening her purse at the grocery store, shopping for the evening meal.

A page chosen at random might read: "Ask Mildred to lead devotions in July —picnic committee—return mission book to church library—send card to new girl."

She also carries in her purse a supply of penny postal cards and her fountain pen. Waiting for an appointment or during the noon hour, she can write an invitation that might never be sent if she waited for scented notepaper and leisure at her desk.

Another church worker who has "streamlined" her activities stops every few weeks to take stock of her routine and note how many errands for the church she can include in her usual everyday activities. By planning she can save many extra errands.

She likes to read. By arranging to obtain books from the church library or the public library that are included in the missionary reading list, she pursues her enjoyable hobby and still contributes to her missionary groups. Because she works by day and is unable to participate in some of the activities open to others, she prides herself on keeping up by utilizing streetcar minutes and the rest period of the evening while water warms for the dishes.

She keeps a telephone list, jotting down beside the phone the names of people she needs to telephone during the week. By having this list near the phone she is reminded of them at the proper time when she can dial the number.

Elaborate systematizers may be secured at the bookstores to help the novice establish a system. But by following these too rigidly, valuable time is sometimes stolen from the activity itself. "I found that I had to be careful that the means did not destroy the end," one friend confessed after trying to keep intact much information in a brown file book.

A purse calendar or small datebook such as professional men use helps the average volunteer church worker also. Into this may be copied at the beginning of the year the birthdays of the class members. As soon as a tentative date is announced for the choir supper or the camp carnival, this may also be jotted down and later confirmed. Then in planning a personal social program there is less chance of inviting Hazel and Jim for dinner on the same evening that the hostess has promised to chaperone the young people's wiener roast.

Such a calendar book may prove to be helpful to next year's cabinet in planning its activities. For it is valuable to see what worked satisfactorily in the various months of the preceding year. As more and more churches begin to plan their activities on a yearly basis, the need for a current calendar becomes imperative. In this may also be noted the monthly emphasis of national groups such as the Baptist Youth Fellowship.

Dividing the weekdays into times for certain specific tasks is another way of organizing. One busy housewife always reserves Thursdays for her church activities. Two of the month's Thursdays are spent at the church on women's meetings and executive councils. But the remaining two when no group meetings are held, she reserves at home for planning her own personal church activities.

She may search in the closet for the flannel pieces she planned to take to the church for the White Cross baby quilts. Or she may go through the books on the lower shelf of the bookcase to find which ones may be given to the church officers for transfer to servicemen. Another afternoon is profitably spent surveying her cupboard to see the available supplies for the next time the young people ask for contributions for party refreshments or for use in good-will baskets.

Any system for today recognizes that time is quite as valuable as money. One young people's sponsor spent a recent Saturday surveying every item in her clothes closet to determine which garments she could use for herself, remembering that clothing saved by civilians means more clothing for our Allies under lend-lease as well as for the armed forces.

"I made myself reach a decision about that old blue-plaid dress," she told me, "and I took it by the Red Cross on my way to church this morning." She added this bit of philosophy, "In days like these I think that every item of clothing manufactured should be in use—either by the one who bought it or by the one to whom he can give it."

Note also that she used the time on her way to church to slip the bundle through the Red Cross door into the proper container, conserving her time as well as her gasoline or shoe leather.

It is not unusual for her to invite someone home for lunch Sunday noon or to say, "Come for tea before church tonight." She could not manage such entertainment at all if on Saturday she did not make a list of simple foods within her budget that would not require extra time to prepare on Sunday. Simplicity is the keynote of her entertaining. The guests become acquainted by helping, or else amuse themselves with magazines on her coffee table.

Nor does she allow the lack of money to stop her from making gifts. "Would you like to go for a walk window shopping?" she will ask a city friend. Or, "Let's go down to the park for a while," she might suggest. The invitation is given with the same flourish as though it were to an expensive performance.

When she walks to church school, often she carries a magazine she has already read and used and now destines for an elderly friend whose pension does not permit such luxuries. She does not wait for a better opportunity when she might be wealthy enough to subscribe to a whole year for him, but she shares what she already has and what might otherwise be wasted when she has finished with it.

So many systems for Sunday are possible, depending upon the personality traits of the individual, the requirements of his family life and his vision of the needs of his friends within the church. A little time spent considering the hours of Sunday in the light of these three factors may produce a happier Sunday than you have ever known!

Program Projects for 1944-45

Baptist Youth Fellowship

THE FIVEFOLD PROGRAM of the Baptist Youth Fellowship presents a constant call for youth action throughout the year. The five suggested committees of the Fellowship are:

1. Personal Christian Living Committee
2. Evangelism Committee
3. World Service Committee
4. Christian Citizenship Committee
5. Leadership Committee

Under the plan of organization the officers can plan a program that will cover a full year's work using Sunday morning, Sunday evening and weekday sessions of the Fellowship.

For 1944-1945 a major project has been suggested for emphasis in connection with each of the five goals. Topics included in *Young People's Topic* will contribute to the achievement of the five goals and these major projects. Further detailed help on each project is available in "Fellowship Features Series 1944-1945" (a year's subscription costs $1.00) which should be ordered from the General Office of the Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia 3, Pa. The five goals and the major projects are:

GROW in Personal Christian Living: CHURCH LOYALTY CRUSADE

HELP Others to Become Christians: NEW FRIENDS FOR CHRIST PROGRAM

SERVE Through Missionary World Outreach: ADVENTURES IN LIVING AND GIVING

PRACTICE Christian Citizenship: YOUTH POLL OF OPINION

DEVELOP Leadership: FELLOWSHIP COACHING CLINIC

Calendar for the Program

The following months are natural times for emphasizing various projects. Many groups conduct these activities throughout the year.

October: GROW in Personal Christian Living. Launch Church Loyalty Crusade. Hold recognition service for new voters prior to election.

November: GROW in Personal Christian Living. Enlist young people in Church Loyalty Crusade, Bible study, prayer and church attendance.

December: GROW in Personal Christian Living. Enlist young people in Church Loyalty Crusade. Observe Fellowship Vesper Day, December 3. Engage

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H. Armstrong Roberts

When Jimmy *"Falls in Love"*

A Problem for Parents and Church School Leaders—As Well As for Jimmy

By O. G. HERBRECHT

BUT CARD, it *isn't* only a notion!" Jimmy Jackson supported his elbows on the desk across from Cardigan Hall, his eyes heavily serious with the weight of youthful assurance. "It's the real thing. I know it is!"

Cardigan Hall, the forester, whom the tall Sierras had taught both understanding and patience, did not smile. "What is she like, Jimmy?" he inquired confidentially. "Like that tall, willowy brunette? What *was* her name? You know—the girl you told me of—let's see—about a month ago. . . ."

But Jimmy did not relax. His well-fashioned five feet seven stood at attention. A very brown and rebellious curl lay motionless down the middle of his high forehead. No shadow of doubt lay in the luminous brown eyes that were only seventeen years old.

"You mean Lillian? Oh that!" His gesture brushed away the thought. "Kid stuff, Card! But Ruth now—she's different. She—why, she's wonderful. No fooling—she sings, made the debating team, is on the school paper, is a nice looking——"

"Plays basketball, I suppose?" cut in the forester with a smile.

"Definitely, Card. Swell forward. You ought to see her." The boy suddenly caught himself and tried to hide his embarrassment behind a quick laugh. "I don't know why I'm telling you all about—this sort of thing, Card. Maybe its because you—sort of—understand. You do, don't you?"

"Absolutely, Jimmy!" Cardigan Hall's hand shot across the table. "You and I have hit the old fire trails too often not to stick together."

Jimmy Jackson exhaled a deep sigh and rose to his feet. "Well, thanks a lot. I've got to hurry. Due down at the Milk Shake right now."

"She will wait," smiled Hall, but he doubted if Jimmy heard him, for the boy's shoes make a staccato clatter down the one long flight of stairs.

"A month ago it was Lillian," murmured Cardigan Hall to himself. "Now it is Ruth. In a few weeks it probably will be Jean or Betty. Thank goodness!"

He did not look at all worried. He thought of Jimmy Jackson through his various phases of life. Their acquaintance began when Cardigan taught the intermediate class in church school, and before long the two had become inseparable friends, although the forester often admitted that one Jimmy caused him more sleepless nights than all the trees on his range. When after three years, the time for promotion arrived, something had happened to make Cardigan and his class stay together through their senior years. And now he taught Jimmy again—about the Christian way of life. But he knew that he instructed a different Jimmy.

A beautiful co-ordination of muscle, nerve and bone replaced the earlier awkwardness of Jimmy. The clumsy form had become streamlined. Out of the days of his bashfulness, Jimmy had emerged into a social being. Now he took pride in immaculate grooming, except when some new sartorial extravaganza swept the high school like a forest fire. Then the limits of Jimmy's compliance with the mode extended.

Cardigan Hall remembered when Jimmy Jackson would rather have climbed the fire trails with him than buy an ice-cream soda for the most beautiful girl who ever lived. Those days had passed. The church school teacher knew well that a harder task confronted him in leading Jimmy Jackson now than back in the other days. If he could only hold him steady now. If . . .

A quick but gentle knock at the door brought Cardigan Hall to his feet. It must be a woman. No man would knock so hesitatingly. It sounded, somehow, like a *troubled* knock. He had a premonition. He did not call. He opened the door quietly.

"How do you do, Mrs. Jackson." He smiled at the young woman in the blue tailored suit that spoke of refinement rather than of cost. "I have been expecting you." He held out a chair for her.

Nellie Jackson looked at the forester in surprise. "How did you know, Mr. Hall?"

"Military secret," he laughed, and then added seriously, "You see, Jimmy left here a bit ago."

"But he did not know. . . ."

"Of course not. But the things he talked about, which I am sure he has told you, too, for he is so utterly open and honest, are usually enough to bring any

mother to her boy's church school teacher especially when——" He paused as though not quite knowing how to finish. But the mother finished it for him.

"Especially when he no longer has a father, Mr. Hall. It makes me doubly thankful that Jimmy has a man for a church school teacher."

For an instant Cardigan Hall was not sure of his voice.

"Tell me, Mrs. Jackson, what worries you about Jimmy. If I can help, you know I will." As he looked into her troubled eyes, he added quietly, "And I think I can."

Mrs. Jackson drew a slender hand across her forehead, a characteristic gesture Cardigan Hall recognized in Jimmy whenever the latter got into a "jam."

"You probably can surmise that it is about Jimmy and Ruth," she began. "Of course, I expected Jimmy to become interested in the girls. That is normal, and Ruth is a very nice, sensible girl. All the same, Mr. Hall, he seems so unusually serious about her. I am afraid he may start neglecting his studies and do something foolish."

"All boys and girls during their middle teens climb over Fool's Hill."

"Don't I know?" smiled Mrs. Jackson. "After all, I was seventeen, too, long ago! But his constant urge to keep going somewhere concerns me even more deeply. If it isn't Ruth, it is something else. If he stays around the house he cannot sit still very long. For a while he may sit and stare into the fireplace as though his eyes were painting pictures there with the flames for brushes—deaf to anything around him. Suddenly he will stand and go to his room and begin clattering as though it were housecleaning time! In a little while he will come down, having remembered an 'important matter' and dash away into the street. Sometimes, Mr. Hall, it looks as though he—well—he tries to run away from *himself*. Do you suppose he is sick—or something?"

Cardigan Hall smiled and shook his head. "Not sick, Mrs. Jackson. Boys of course differ from girls, yet in many things they are much alike. Remember your own girlhood. Someone has called middle adolescence the 'go time, show time, blow time, beau time!' Didn't you do a great deal of dreaming, too, at that age?"

Nellie Jackson relaxed and laughed. "Indeed, I did. I remember how often in the midst of washing dishes I would have my hands in the dishwater and my face up in the air, daydreaming—until Mother spoke to me."

Cardigan Hall felt relieved. He had succeeded in releasing the tension of his visitor. "Since Jimmy probably does not wash dishes, he does his dreaming at the fireplace, Mrs. Jackson, but not for very long. The 'go time' tears him away." He paused a moment and then added quietly, "If you had not come here, I would have gone to see you, because it will take both of us to help Jimmy stay on the right trail. You see, when a boy reaches his age, so much newness awakens within him—physical, social, mental and religious—he naturally spends time thinking about himself. You have heard that a *child* keeps busy adjusting himself to the new world into which he is born, but an adolescent keeps busy adjusting himself to the new world that is born in him!"

"Well, Jimmy certainly does not seem to put in much time on that!" exclaimed Mrs. Jackson. "He spends most of the time chasing around."

"I wonder," replied Cardigan Hall, "whether the real fact may not be that we are seeing Jimmy grow up in God's way. Very likely he puts in much more time thinking about himself than you and I ever will know. But God knows, and so he puts into a growing life a counterbalance for these introspective years, an abundant urge to do things that keep him busy, to offset the dangers attendant upon the contemplation of the inner self." Cardigan Hall leaned across the desk and became extremely serious. "Mrs. Jackson, Jimmy finds himself now in one of the danger spots in life. Unless a boy or a girl plunges into a regular whirlpool of busyness during these emotional middle adolescent years, he may become what psychologists call an introvert. Frequently the actual loss of the mind or a split personality results. This social extravaganting becomes under sympathetic guidance, their salvation. Without being aware of it, Jimmy has kept the scales of his future personality *balanced*. . . ."

Nellie Jackson did not reply at once. Instead, as Hall looked at her, he seemed to see in her eyes a trouble deeper than he had expected. It made him wonder whether or not she held something back. He asked, quietly,

"What is it, Mrs. Jackson?"

"I am not sure what I mean, Mr. Hall, I only know that a few days ago we quarreled a little. Motherwise, I tried to dominate him. Boywise, he rebelled. Both of us said things we did not mean. As he stormed out of the door he flung back, 'Mother, you're hopelessly out-of-date, that's all. You and the church are both alike. You're old-fashioned—behind the times.'"

(Please turn to page 42)

Josef Muench

Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.
—THOMAS GRAY, Elegy Written in a Country Churchyard.

Teaching Youth To Use the Bible

How to Provide a Vital, Constructive, Habit-forming Experience

By EDWARD D. STAPLES

YOUNG PEOPLE are not interested in the Bible today," said a middle-aged friend. Like most generalities the statement is only half-true. Young people may not read the Bible as regularly as did the youth of a generation ago, but when it is properly presented they manifest a tremendous interest. Many seem to be better informed about the way in which the Bible came to be written and the practical expression of the truths that it contains. Young people have a lively interest in finding help for daily living in the Bible. They do not seek that help by reading blindly from Genesis to the Revelation. Many do not even know the names of the books, and yet they do know the major teachings of Jesus and their relationship to modern life.

In teaching the Bible to young people, adult leaders seek to provide a vital, constructive, habit-forming experience. No doubt some knowledge of the Bible, its content and authorship will give any youth a background for nobler Christian living, but will not the effectiveness of that teaching be increased if a creative and practical approach can be used? Is it not possible to combine a modern approach with a devout Christian leadership so that both the content and the leader will inspire youth to a deeper appreciation of the Book of books?

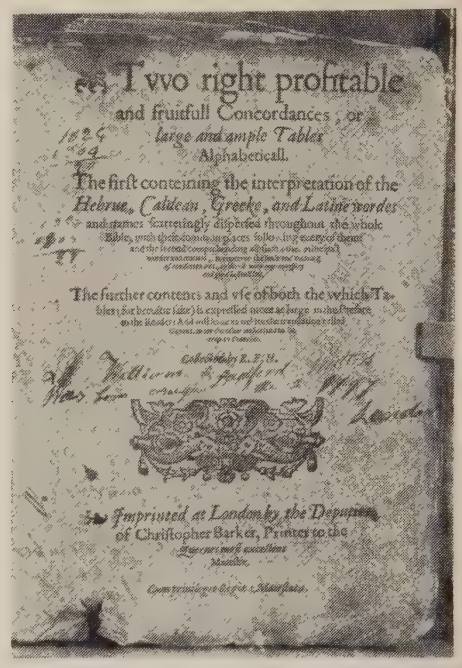
Teachers have changed their methods greatly since the days when they "learned 'em" the Bible. Often they have swung to the other extreme and have set up discussion groups in which no one had anything to discuss. The meeting became an opportunity for the group to pool its own ignorance. Sometimes good came from this procedure, but this was accidental rather than a result of planned activity.

A teacher or an adult counselor must guide the group in order to produce a satisfactory discussion. Many teachers have come back to what Betts calls the "child-centered approach" to religion. They see the value of sufficient content so that a child will acquire a knowledge of the progress of the race and will thus avoid the pitfalls of the trial-and-error method. They also understand the great value of centering the teaching approach upon the felt and the unfelt needs of youth so that it is possible to stimulate in the young people a desire to delve more deeply into the treasures of the past.

If one would teach young people to use the Bible, one must first arouse an interest in the book. This will not be done by reading long selections from Leviticus or the book of the Revelation. Choose passages that relate to experiences of our time. Show the advancement that men have made in the world of thought as well as in the world of science. There has been a similar growth in ethical and religious concepts. Man's religious development did not stop with the writing of the New Testament. The writings of the early church fathers, the saints of the Middle Ages and the modern men of insight and vision give evidence of the progress mankind has made. The Bible does not specifically condemn slavery, and yet men did not find it in keeping with the spirit of the teachings of Jesus. The right of the poor to earn a living wage and to enjoy security in old age is not definitely outlined, but men feel that these modern social reforms move in the direction Jesus has pointed out for mankind.

Modern methods of religious education have tried to keep pace with a swiftly changing world. At times misunderstanding has resulted because the leaders have moved more rapidly than the teachers in church schools have been able to follow. In some sections of the country objections have been raised to any modern approach to religion or the Bible. A defense reaction sometimes drives men to a blind faith and acceptance of everything in the Bible as of equal authority, or to the other extreme which makes them say, "If I cannot believe everything in the Bible, I shall not believe any of it."

Dr. S. Parkes Cadman used to state


Two right profitable
and fruitfull Concordances, or
large and ample Tables
Alphabeticall.
The first containing the interpretation of the
Hebrue, Caldean, Greeke, and Latine wordes
The further contents and vse of both the which Ta-
Imprinted at London by the Deputies
of Christopher Barker, Printer to the

THE ABOVE VOLUME CAME FROM THE LIBRARY OF WILLIAM BRADFORD (1590-1657), FAMOUS GOVERNOR OF PLYMOUTH COLONY. THE VOLUME CONSISTS OF TWO CONCORDANCES, WITH THE FIRST CONTAINING THE INTERPRETATION OF THE "HEBRUE, CALDEAN, GREEKE, AND LATINE WORDES" AND THE PLACES WHERE THEY MAY BE FOUND IN THE BIBLE. THE SECOND PART CONSIDERS ALL OTHER PRINCIPAL WORDS AND MATTERS CONCERNING THE MEANING OF THE SCRIPTURES. THE WRITING ON THE PAGE ADDS A PERSONAL NOTE FOR THE VOLUME HAS BEEN IN THE FAMILY FOR MANY YEARS.

that we need to read the Bible as we eat fish—eat the meat and leave the bones. There is plenty of meat so that we do not need to spend all of our time picking the bones, although some knowledge about the skeleton may be helpful in knowing the whole.

Possibly in the present day there is a greater danger of knowing too little than too much. Our church school lessons can print only short sections in the quarterlies, and although additional references usually are given too few teachers read them. How many of our teachers of youth ever read a commentary to find an interpretation of the biblical passage? Most of them do not own a Bible with a concordance so that they can find related material in the Bible. A class cannot be inspired with enthusiasm for the Bible by the teacher's reading the lesson, no matter how well the quarterly is written. Young people are alive, and their attention quickly shifts from uninteresting material to something going on in a near-by class, or to the signs and the whisperings of others. Careful

preparation of every lesson will be needed if a teacher desires to make his material live. He must become so familiar with the content of the lesson that it becomes a part of him, and he must have convictions about the lesson that he can discuss with the class. The Bible is not a book of stories to be related year after year, but it is a record of man's struggle for a higher life. It can become a sourcebook of the principles of Christian living. When teachers can teach so that men will find strength for Christian living in the Bible and in their church, then church members will not be running off to the various sects with the intellectual sounding names, which capitalize upon the blind faith of the individual.

1. Bear in mind the characteristics of the age group that you teach. They differ. Know the personal needs and problems of your young people. Visit their homes and get acquainted with their parents, although you will not always take a parent's judgment of a child as final.

2. Know the experiences through which youth pass. The boys begin to be interested in the girls. In the first year of high school it may be only a sentimental interest, but by the senior year it may have ripened into love with all of its worries. Read a good book on counseling, for some member of the class will surely need your help. College brings additional problems.

3. There will be a growing interest in the choice of a life work. With so much competition, vocational guidance becomes more difficult each year. Aptitude tests in high school and college will be of great assistance to those in doubt. Do not feel that the whole class must go into the ministry or foreign missionary work. Rather, impress upon youth today the importance of choosing a life work that is more than a job. Youth today need a vision of life that is higher than that of making money. A study of the life of Jesus, Paul, Peter, Luke, Amos or Hosea may supply the motive for choosing a life of service.

4. They will have had an introduction to science. Some will feel a bit superior because a little knowledge has caused them to question the biblical accounts. Others have been upset because what they have learned at school seems to conflict with their teaching in the church school. How can we help young people to solve this and other problems?

Three brief rules for teaching should be kept in mind:

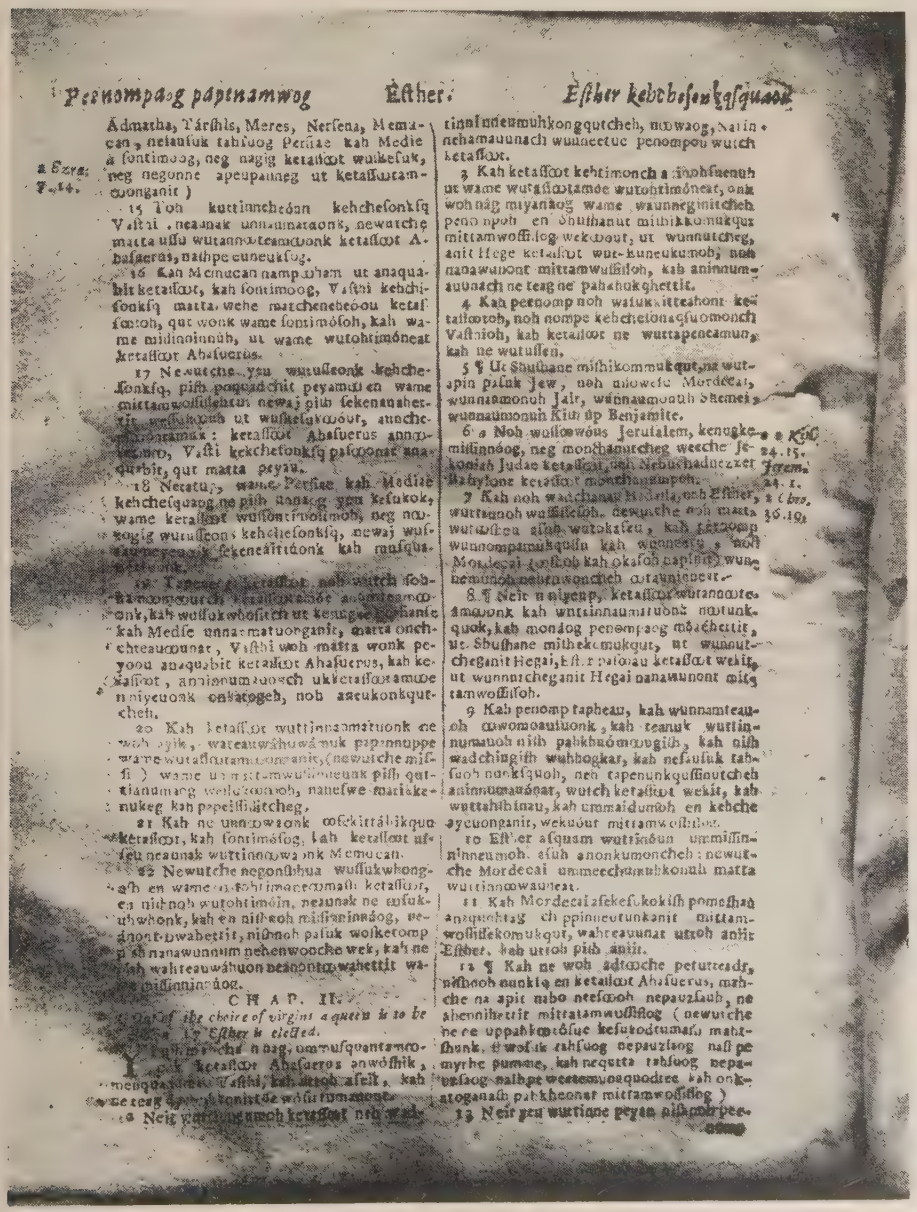
1. *Be honest.* Admit it when you do not know the answers. Be honest with your pupils so that they will trust you. Young people can soon discern a bluffer, and if they label you as one it would be best if another teacher could be found for the class. Be honest with yourself. Have you prepared adequately? Do you understand young people and their problems? Are you honestly trying to improve your ability as a teacher through reading, leadership courses and an attempt to be an understanding person?

2. *Be positive in your approach to the Bible.* This does not mean that a person should be dogmatic, but that he should know whereof he speaks. Prepare each lesson carefully so that you know its meaning for life today. Instead of pointing to those parts in the Bible about which there may be doubt, hold up those sections that show the growth of the idea of God, the high value that Jesus placed upon women, the changes in the prayer life of biblical characters, the way in which it came to be written and the fact that it is a book of life rather than a book of magic.

3. *Be interested in persons.* As a teacher you will have little influence

(Please turn to page 43)

OF WIDE INFLUENCE AND LASTING VALUE WAS JOHN ELIOT'S INDIAN TRANSLATION OF THE BIBLE. THIS COLONIAL CLERGYMAN WAS FIRED WITH THE IDEA OF CONVERTING THE INDIANS. AS A PREPARATORY STEP HE PERFECTED HIMSELF IN THEIR DIALECTS AND TRANSLATED THE TEN COMMANDMENTS AND THE LORD'S PRAYER WITH THE HELP OF A YOUNG INDIAN. HE DID A GREAT WORK MINISTERING TO THE INDIANS AND MADE A LASTING CONTRIBUTION TO THEM THROUGH HIS TRANSLATIONS.


Penompaog papinamwog Eſther. Eſther kebchefonkſquaog

Admatha, Tarſhis, Meres, Merſena, Memucan, neſuſuk tahſuog Perſiae kah Mediae ſontimoog, neg nagig ketaſſoot wuikeſuk, neg negonne apeupanneg ut ketaſſuotamwonganit.)

15 Toh kuttinnchéoan kehchefonkſq Vaſhti, neasnak unnumatoonk, newatche matta uſſu wutannootamwonk ketaſſoot Ahaſuerus, nathpe cuneuſog.

16 Kah Memucan nampuhtam ut anaquabit ketaſſoot, kah ſontimoog, Vaſhti kehchifonkſq matta wehe matchenetéou ketaſſootoh, qut wonk wame ſontimóſoh, kah wame mitiniinuuh, ut wame wutohtimóneat ketaſſoot Ahaſuerus.

17 Newutche yeu wutuſſeonk kehchefonkſq, pish pequadchit peyamun en wame mittamwoſſiſhetun newaj pish ſekenuahettit wuſſeonk ut wuſſetuyoout, anuchemunamux: ketaſſoot Ahaſuerus annoocamo, Vaſhti kehchefonkſq paſoponat anaquabit, qut matta peyaa.

18 Neratu, wame Perſiae kah Mediae kehchefquaog ne pish nanaog yeu kefukok, wame ketaſſoot wuſſontimoliimoh, neg nowesqig wutuſſeon kehchefonkſq, newaj wuſſ... ſekeneaſſitoonk kah nuſqua...

19 Taneu ketaſſoot nah wetteh ſoh... mowoutch, ketaſſoot ahoo annumoonk, kah wuſſoowoſitch ut kenugge ...anit kah Mediae unnamatuonganit, matta onchcheauoonat, Vaſhti woh matta wonk peyoou anaquabit ketaſſoot Ahaſuerus, kah kekaſſoot, annoumuoonch ukketaſſoxamuoe n niyeuonk onkatogeh, noh aacukonkqutcheh.

20 Kah ketaſſoot wuttinnamatuonk ne wah ogik, wateauwahuwauk papenuppe wame wutaſſuotamwonganit, (newutche miſſi) wame uttamwuſſiſhetunk pish quttianumaeg wetuckquoh, nanelwe matiakenukeg kah papeiſſittcheg.

21 Kah ne unnowaonk ooſekittahikquo ketaſſoot, kah ſontimóſog, kah ketaſſoot uſeu neasnak wuttinnowaonk Memucan.

22 Newutche negonſihua wuſſukwhongash en wame ...ſhtimaeamash ketaſſoot, ea nishnoh wutohtimoin, neasnak ne uſſukuhwhonk, kah en niſhnoh miſſianinnóog, neanoot nuwahettit, niſhnoh paſuk woiketomp ...h nanawunnum nehenwoocke wek, kah ne ...ah wahteauwahuon neanoot nuwahettit wa... miſſinninnóog.

CHAP. II.

Of the choice of virgins a queen is to be. 17 Eſther is elected.

Newutche nnag, unnuſquantamwoonk ketaſſoot Ahaſueros anwóſhik, ... Vaſhti, kah utoh aſeit, kah ... ...

23 Neig ... ...

tinnaſneumuhkonggutcheh, nuwaog, Natin... nehamauunach wunnectue penompoo wutch ketaſſoot.

3 Kah ketaſſoot kehtimonch a ſonhſuenuh ut wame wutaſſuotamoe wutohtimóneat, onk woh nag miyanóog wame wunneginitcheh penonpoh en Shufhanut mithikkomukqut mittamwoſſiſhog wekeout, ut wunnutcheg, anit Hege ketaſſoot wut-kuneukumoh, nah nanawunont mittamwuſſiſoh, kah aninnumauunach ne teag ne pahahukghettit.

4 Kah penomp noh watuxkittehont ketaſſootoh, noh nompe kehcheionaſſuomonch Vaſhtioh, kah ketaſſoot ne wuttapenoamun, kah ne wutuſſen.

5 ¶ Ut Shufhane mithikommukqut, ne wutapin paſuk Jew, noh nuowele Mordecai, wunnaumonuh Jair, wunnaumonuh Shemei, wunnaumonuh Kish up Benjamite.

6 Noh woſſoowous Jerutalem, kenugkemiſſinnóog, neg monhanutcheg weeche Jekoniah Judae ketaſſoot, noh Nebuchadnezzer Babylone ketaſſoot monthaumpon.

7 Kah noh wadchunau Hadaſſa, noh Eſther, wuttunoh wuſſiſoh, newutche noh matta wutuxkeu aſuh wutokaſeu, kah penomp wunnompamukquſu kah wonneeſq: noh Mordecai (unſoh kah okaſoh napiſhit) wunnemunoh neutuwonchch autaniineat.

8 ¶ Neit unniyenp, ketaſſoot wtuannoteamoonk kah wuttinnaumuoonk nanunkquok, kah monaog penompaog mohchettit, ut Shufhane mithekomukqut, ut wunnutcheganit Hegai, Eſther paſoau ketaſſoot wekit, ut wunnutcheganit Hegai nanawunont mittamwoſſiſoh.

9 Kah penomp taphean, kah wunnamteauoh nuwomautuonk, kah teanuk wuttinnumunoh nish pahkhuómuugish, kah nish wadchingith wuhhogkar, kah neſuſuk tahſuoh nunkſquoh, neh tapenunkquſſinoutcheh aninnumauónar, wutch ketaſſoot wekit, kah wutthihtinau, kah unnaidumoh en kehche ayeuonganit, wekuout mittamwoſſiſoh.

10 Eſther aſquam wuttinéun unmiſſinninneumoh, aſuh anonkumoncheh: newutche Mordecai unmeechunukkonuh matta wuttinnowaoneat.

11 Kah Mordecai zekeſukokish pomeshau anquohtag ch ppinneutunkanit mittamwoſſiſekomukqut, wahteauuat utoh anit Eſther, kah utoh pish anit.

12 ¶ Kah ne woh adtoche petutteadt, nishoh nunkſq en ketaſſoot Ahaſuerus, mzhche na apit nabo neteſuoh nepauzſuab, ne shennihettit mittatamwuſſiſog (newutche ne ce uppahkomôſue kefuyodtumash mahtſhunk, ſ wofuk tahſuog nepauzſog naſh pe myrhe pumae, kah nequtta tahſuog nepauzſog nalhpe weetemwoaquodtee kah onkatoganash pahkheonat mittamwoſſiſog)

13 Neit yeu wuttinne peyan aſuh pe...

Josef Muench

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
—Moses, Psalm 90: 1-2

When Jimmy "Falls in Love"

(Concluded from page 39)

Cardigan Hall's answer came swiftly and to the point. "Will you believe me now, when I say to you that Jimmy is a clean chap—one of the cleanest I know and absolutely loyal to the church? Please listen to me patiently a few minutes, will you?" He leaned back in his chair and arched the fingers of his hands in front of him.

"A boy of sixteen or seventeen becomes highly emotional without understanding why, or perhaps without even being aware of it. He tries to hide the revolution within him, especially from his elders; the boastful display of shocking ideas serves as a screen. Jimmy used that same idea on me in church school class last Sunday. He contended that the church was behind the times. I discovered that he had heard a man in a store say it. It sounded sophisticated, and Jimmy looked for chances to use it where it would produce the greatest shock. But he did not shock the class. We simply went after him on the practical side of the thing. So his new-found wisdom did not get him anywhere. Then he went home and tried it out on you!"

Mrs. Jackson smiled—a little. "And with much better effect, too, though he did not stay to see it. However, he has not brought up the matter again."

"Of course not. And he will not. By now he probably has found something else to bolster his budding ego. Remember, it is 'show time and blow time.' You must learn to be shockproof. Calmly set him straight in the language he understands and respects. Jimmy has a sound head—and heart. Talk it through with him in pal fashion. Do not attempt to tower above him. Walk by his side. Do I make myself clear?"

"Very much so, Mr. Hall." Complete relief flooded Nellie Jackson's voice. "I was a bit afraid that not only I but the church, too, had failed. . . ."

"You will not fail, I am sure. And as long as the church carries not only the gospel of the Man of Galilee but also his *spirit*, it will not fail either, and it will always be 'up-to-date.' Let me assure you, Mrs. Jackson, Jimmy is not all excitement and romance. Religion has a real meaning to him. He attends more regularly now than when he was in junior high. He holds fast to the Christian ideals. Jimmy *prays* in our class, and he is neither a sissy nor a roughneck. In our Youth Department he had charge this month of the worship-center arrangements. He told me his favorite hymn is 'In the Cross of Christ I Glory,' and he always uses a cross in his worship center. A few years ago in the intermediate class we were sitting around a campfire one evening high up on the Cucamonga trail, and he asked, 'Card, wouldn't a big cross look grand up there on the peak? The kind of cross that catches the sun and throws it back?' We talked about it a while. . . ."

Cardigan Hall played with a pencil a few moments, then looked up again. "Mrs. Jackson, Jimmy has not forgotten that idea. He has the class interested. Our class and the class to which Ruth belongs are making it their project for the summer. This coming fall the sun will throw its light of gold against a tall cross on Cucamonga, and the cross will throw it back into our valley. Mrs. Jackson, boys and girls who erect crosses on high peaks stay rather close to God. . . ."

Nellie Jackson stood up and took the forester's hand in hers. In her eyes shone a light that might have come from a cross on a high hill.

"If they stay close to God," she murmured quietly, "it is because a *man* is staying close to them."

A NEW BOOK

Leaders will be interested in the mission study book, *Trails of Friendship with Indian Americans,* by Mary Garland Taylor. The book is written to help leaders to prepare a course on Indian Americans for junior high groups.

Such a course might be useful in camp, vacation church school, regular church school or any number of places. It is especially valuable today when the world is becoming aware of the qualities of the various races. This book, too, answers the questions of what Indian young people do, where they attend school and what they think of the Indian American's position. The book contains many stories to illustrate the main points. Young people will enjoy blazing this friendship trail.

Published by Friendship Press, New York. May 1, 1944. 122 pages. Price, 50 cents. Please order from the nearest store of The American Baptist Publication Society.

■

Some books leave us free and some books make us free.—Emerson.

Program Projects for 1944-45

(Concluded from page 37)

in Fellowship caroling, December 24. Hold a Fellowship Watch-Night Service, December 31.

January: HELP Others to Become Christians. Launch New Friends for Christ Program. Observe Youth Week, January 28 to February 4.

February: SERVE Through Missionary World Outreach. Emphasize "Adventure in Living and Giving," Plan an Adventure in Friendship. Observe Race Relation Sunday, February 11.

March: SERVE Through Missionary World Outreach. Emphasize "Adventure in Living and Giving." Conduct Enlistment Week, March 4-11.

April: PRACTICE Christian Citizenship. Conduct Youth Pool of Opinion. Hold recognition service for voters if this was not done in the fall.

May: DEVELOP Leadership. Hold Fellowship Coaching Clinic, if this was not done earlier. Observe Baptist Education Day, May 20. Select delegates for summer camps and assemblies.

TOPIC MATERIALS

The following topics, grouped under the five major projects for the coming year, will appear in the magazine *Young People's Topic.*

Church Loyalty Crusade

Oct.:

1. What I Owe to My Church (Introduce the Crusade)
8. Getting Help from God (Emphasize worship)
15. Let's Study the Bible (Emphasize the Church School)
22. Your Church Needs You (Emphasize service)
29. Citizens of the World (Recognize new voters)

Nov.:

5. Education for Democracy
12. Meet the American
19. Whose America Is It?
26. Indians Follow the Jesus Road

Dec.:

3. Pattern for Friendship (Fellowship Vesper Day)
10. Freedom NOT to Drink
17. You Can Be Great
24. Christmas on the Air (Fellowship caroling)
31. Into the New Year with Christ (Fellowship Watch Night)

New Friends for Christ Program

Jan.:

7. More Stately Mansions (Christian witnessing)
14. What Conversion Does (Youth evangelism)
21. Four Portraits of Jesus (Youth evangelism)
28. Since Christ Is Lord — Youth Serves! (Youth Week)

Adventure in Living and Giving

Feb.:

4. One O'er All the Earth (Youth Week)
11. Discovering Christians in the Southwest Pacific
18. Behind Locked Doors
25. What's Doing in Burma?

March:

4. Money Goes to Church (Enlistment Week)
11. Paying for Play (Stewardship of money)
18. This Way to Tomorrow (Stewardship of life)
25. Revolution in Religion (The Reformation)

Youth Poll of Opinion

April:

1. April Fools (Problems of citizenship)
8. What Youth Thinks (National and world issues)
15. Champions of a New Order (Poll of opinion)
22. These Things Will Last
29. The Gospel According to You

Fellowship Coaching Clinic

May:

6. Make This Summer Count (Summer camps, etc.)
13. Leadership Begins at Home (Home and Family Week)
20. Education and Religion, Inc. (Education Sunday)
27. Tests of Leadership

June:

3. Save Your Health—You'll Need It
10. So Little Time—Make Use of It
17. Friendships That Endure
24. How Jesus Develops Leaders

Teaching Youth to Use the Bible

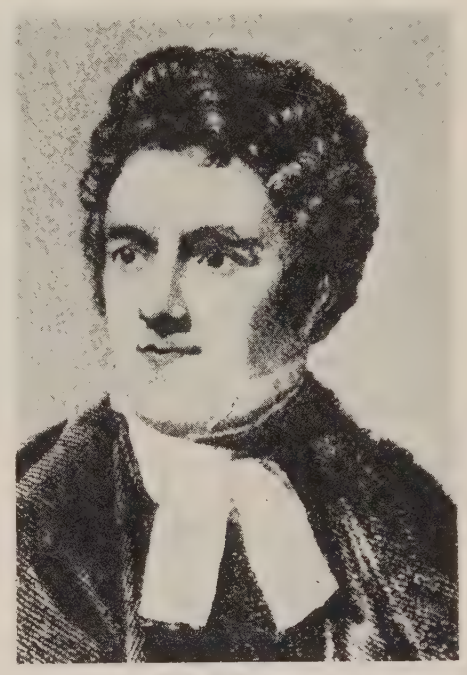
(Concluded from page 41)

upon your class unless you show an interest in them as individuals. No two will have the same problems, or the same ability to solve problems. Some will be lonesome because they have not become adjusted to the group; others are natural leaders but need direction for their ability. Show each one how the Bible can help him most. Assist your students in planning worship services for the group or for neighboring institutions. Show them how the Bible becomes a rich resource for personal devotional reading. May they learn to see it as a book of history, a book of poetry, a book of religious growth and a book that reveals man's endeavor to meet sin and temptation. More than that, the Bible can help a person to achieve a life of useful, unselfish service for the sake of our Lord and Teacher.

"JOHN ELIOT PREACHING TO THE INDIANS," DRAWING BY J. A. OERTEL

Leader of a Bloodless Revolution

Dr. Thomas Arnold One of the Most Significant Educators of Modern Times



By ARCHER WALLACE

A LITTLE OVER a century ago—on the afternoon of Saturday, June 11, 1842, the headmaster of a very famous English school for boys at Rugby, England, made the annual distribution of prizes to the boys, and said good-by; the school year was over. Early the following morning he awoke with a sharp pain across his chest. He told his wife that he had felt the same pain the day before while bathing. A doctor was summoned, and after examining Dr. Arnold, he reported that there was no immediate danger. Before he left, Arnold had another seizure and passed away as his children entered the room.

Dr. Arnold was one of the most significant educators of modern times. During the fourteen years that he filled the position of headmaster of the school at Rugby, he made what must be called experiments in the conduct of that school which resulted in far-reaching consequences. Revolutions do not come suddenly, nor are they ever the work of a single individual. The same thoughts begin to gather in many minds, but it does require some strong-minded leader to express the gathering sentiments. Men, severely critical of his methods, called Arnold a revolutionist because he changed completely the attitude of a vast number of teachers toward boys. We can say that Arnold by words and example revolutionized school teaching, first in England, later throughout the world.

Thomas Arnold was born on June 13, 1795. As a boy he was remarkable for a difficulty in early rising. This failing often is attributed to boys, but with Thomas Arnold it amounted to more than a failing; it resembled a disease, for once he fell asleep it seemed as though nothing on earth could awaken him.

He was only six when his father died. At twelve, he was sent to Winchester Boys' School, and later he entered Oxford College. In 1813, he was ordained a deacon in the Church of England and soon afterward he settled at Laleham in Middlesex. In addition to his duties as a clergyman, he helped a number of pupils with their studies and prepared them for examinations.

From the beginning his success as a teacher of boys was remarkable. He never felt happier than when he could gather them together and take them bathing, walking or for a sail on the river. Then something happened that changed his whole life.

One of the most famous schools for boys then in England—indeed, in the world—was Rugby School, and the headmastership became vacant. Chiefly because of his great love for boys, Thomas Arnold, along with scores of others, applied for the position. He secured it, and in August, 1828, at the age of thirty-three, he entered upon his new work.

At that time, life in the boys' schools of England—and no doubt in other countries as well—was brutal to an extent one can hardly imagine today. Big boys bullied the smaller ones in all manner of cruel ways. The delicate lad was constantly scorned, and generally he experienced a very hard life. Sometimes boys were treated with such brutality that they were maimed for life, while others were so terrified by the treatment they received that they never quite outgrew the experience. It is no wonder that thoughtful men likened every school to a nursery of vice.

Teachers and masters seemed to think that the only way to manage boys was to flog them frequently. Thomas Arnold did not believe in these methods. Once when he taught at Laleham, he grew impatient with a dull pupil and spoke sharply to him. The boy looked up into his face and asked: "Why do you speak to me so angrily, sir? I am doing the best I can." Thomas Arnold never forgot that experience. Many years afterward he said, "That poor boy's look and his speech I have never forgotten. I never felt so much ashamed of myself." Always kind and sympathetic, he became even more so after this incident; while some agreed with him, others thought his methods quite wrong.

One of the first things Thomas Arnold did at Rugby was to call the boys together and explain to them his ways of working and his hopes for the school. To their astonishment, he told them that they would have more liberty and a great deal less flogging. "You are free," he told them, "but you are responsible—you are gentlemen. I intend to leave you much to yourselves and put you upon your honor, because I believe that if you are guarded and watched and spied upon, you will grow up knowing only the fruits of servile fear, and when your liberty is finally given you, as it must be some day, you will not know how to use it."

The boys received the information with mingled feelings. Most of them had been accustomed to telling deliberate lies to avoid being flogged, and they could hardly believe that Thomas Arnold meant what he said. Before long, however, they soon had reason to realize his earnestness. When boys were brought before him for misconduct and they began to heap excuses one upon another, he would say: "Boys, if you say so, it must be true—I believe your word." When some boys lied, and found that he absolutely believed them they became ashamed. It often was remarked throughout the school: "It is a shame to tell Arnold a lie—he always believes you."

Dr. Arnold had his critics, and many of them criticized him harshly. He somehow expected every boy to turn out well. One man scoffed: "Arnold thinks that every goose is a swan." He certainly saw the best in every boy. One day he said, "If ever I can receive a new pupil from his father without emotion, I shall think it is time I gave up my position."

He watched over the hundreds of boys in Rugby School as though they were his own children. Speaking to an assistant master about one boy he explained,

"If he should turn out ill, I think it would break my heart." He seemed especially anxious to help boys who found their studies difficult. After school hours, as far as possible, he placed himself at the disposal of the boys. Undoubtedly this great interest on his part inspired the boys to do their best. Many boys who were naturally indolent and careless felt that they could not bear to disappoint Dr. Arnold, and so for his sake, even more than for their own, they applied themselves to their work.

When the boys passed out of the school to go elsewhere he invited them to write to him, and nothing pleased him more than to receive letters from old pupils. His friends constantly were amazed that he found time to write letters of encouragement and advice to his old pupils—for the list grew longer each year.

The influence of Thomas Arnold over his pupils was something they never lost. Hundreds of boys who went out from Rugby—many of them to fill important positions in life—used to speak of him with deep affection. Some would remember one thing about him, others something else; but all agreed that they were better men because they had known him. His addresses delivered in the school chapel especially impressed them. Quietly and simply he talked to them there, and the boys knew that every word came from his heart. Sometimes he would be so deeply moved that he could scarcely proceed. Years later one man wrote: "I used to listen to his words with a solemn awe, and over and over again I could not join my friends at the chapel door, but would walk home alone. I know that some others, who appeared to be the hardest and worst boys in the school, felt exactly as I did."

When Thomas Arnold died in 1842, the fight for free schools supported by public taxation was in progress in this country. Only New England had any tradition of supporting schools by taxation, and only in Connecticut did state funds support such schools in their entirety. The typical school of a century ago was a primitive frontier building, poorly lit and heated, practically without equipment except rough shelves protruding from walls as desks and backless benches. There was a very elementary observance of the laws of hygiene.

The teachers thought of themselves as caretakers rather than pedagogues. They had no special training; in fact, any adult who could read and write a letter was considered eligible for the position of schoolteacher. The teachers were miserably paid, and they "boarded around." Married people without children felt under no obligation to pay toward a teacher's support.

A sympathetic understanding of child life and a serious attempt to solve its problems came slowly, and it is certain that the influence of the movement headed by Dr. Arnold was a potent factor in the rising consciousness that has resulted in the present status of education in this country. Although he did his work in England, it was followed with great interest by leaders of education in America. The encouraging results which had followed his humane methods in England were quoted widely and soon followed by progressive minds. No one would insist that educational methods today are perfect, but some credit for their constant improvement must be given to that headmaster of Rugby who earnestly believed in boys.

NEW MUSIC

The Lord Is My Shepherd, by Harry Rowe Shelley. For four-part chorus of mixed voices. Nine pages. 16 cents.

Jesus, Lord of All Acclaim, words by Thomas Tiplady, music by Carl F. Mueller. A festival anthem for four-part chorus of mixed voices. Six pages. 15 cents.

Hallelujah, Amen, from the oratorio *Judas Maccabeus*. Words by Thomas Morell; music by G. F. Handel, arranged by David Shand. For four-part chorus of women's voices, with organ accompaniment. Seven pages. 15 cents.

Come unto Me, words from Matthew 11: 28-29, music by Herbert J. Henderson. For four-part chorus of mixed voices, with soprano solo. Six pages. 15 cents.

Prayer of Thanksgiving, English version by Theodore Baker; an Old Dutch melody arranged by Kenneth Downing. Solo, e-flat to F. Four pages. 50 cents.

The Lord's Prayer, music by Albert Hay Malotte, arranged by Kenneth Downing. For three-part chorus of mixed voices. Seven pages. 15 cents.

For Thy Gifts Untold, words by Margaret Bristol, music by Georgia S. Gossler, arranged by Leo A. Kempinski. Offertory hymn-anthem for four-part chorus of mixed voices with incidental solos for alto (or baritone) and soprano (or tenor). Six pages, 15 cents.

Like as a Father, words from Psalm 103: 13-17, music by John Prindle Scott, arranged by Kenneth Downing. For four-part chorus of mixed voices, with incidental soprano or tenor solo. Nine pages. 16 cents.

Melodies for Church and Home, arranged for the piano or the reed organ by Harry Rowe Shelley. Thirty-six selections, including transcriptions from Handel, Mendelssohn, Offenbach, Schumann and others. Sixty-nine pages. $1.00.

Please order this music from G. Schirmer, Inc., 3 East 43d Street, New York, N. Y.

Sarabande, from Sixth Sonata for Violoncello, in D Major. Organ, by Johann Sebastian Bach, arranged by Edmund S. Ender. Three pages. 40 cents.

The Victory Tree, a missionary choral service for festival occasions, with voice-speaking choir. Compiled and written by Griffith J. Jones and Eleanor B. Stock. Time of performance: 25 minutes. Twenty-two pages. 25 cents.

Thy God Reigneth, a cantata for choir, with Scripture readings. Words written and selected by Elsie Duncan Yale. Music by Lawrence Keating. Time of performance: 45 minutes. Fifty-four pages. 60 cents.

Favorite Hymns, in easy arrangements for piano duet, by Ada Richter. Grade 2. Twenty-two selections; 44 pages. 75 cents.

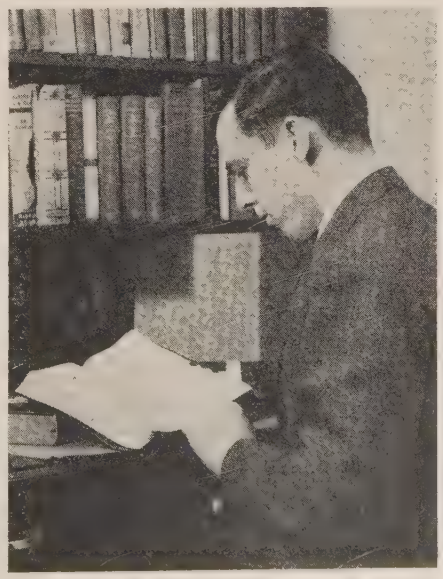
O Lord Most Holy, music by César Franck, arranged by Kenneth E. Runkel. Anthem for soprano, alto and baritone. Five pages. 15 cents.

He Shall Come Down Like Rain, words from Psalm 72, music by Charles Gilbert Spross. Anthem for mixed voices with soprano solo. Seven pages. 15 cents.

Please order music in this section from Theodore Presser Co., 1712 Chestnut Street, Philadelphia 3, Pa.

THERE has never been a great or beautiful character which has not become so by filling well ordinary and small offices, appointed by God.—HORACE BUSHNELL.

Harold L. Phillips



H. Armstrong Roberts

See Yourself Walk By

An Inexpensive and Easily Made Motion Picture of Church or Class Activities Can Be Good Entertainment, a Valuable Historical Record, and an Effective Means of Church Publicity and Promotion

By RALPH M. JOHNSON

AN AIR OF EXPECTANCY was apparent as the children crowded toward the front of the room and the adults seated themselves close behind them. Then, when the room was darkened and the motion pictures were shown, there were numerous exclamations of surprise and merriment. Laughter was mingled with the childish cries of "Look! Look!" Many of those present, young and old, were seeing themselves on the screen for the first time. There was a noticeable sigh of regret when the short reel was over. Immediately came the request for a second showing of this homemade movie.

Motion Pictures Easily Made

In large and small churches the response is the same. Interest is at a high pitch whether the audience numbers a few dozen or several hundred. In the past, the making of a motion picture record of church activities was possible to only a few of the larger churches. Now, technical improvements and lowered cost bring it within the reach of even the smaller churches.

The large number of amateur movie makers and the wide use of motion pictures by public schools and business concerns, make it relatively easy today to secure the necessary camera and projector. In typical small towns, no difficulty at all was experienced regarding equipment. Friends of the church were willing to lend it. In one case, the district Kodak dealer was glad to help in this way. In larger churches, the members usually can be counted on to supply the equipment and even to take the pictures. In one St. Louis church there were at least five men who owned and operated their own motion-picture equipment.

The improvement in, and increased use of, 8 mm. film is especially fortunate for smaller churches. Suitable for showing before audiences of two hundred or less, this film is advantageous because of its small cost. For larger audiences the 16 mm. film is better, both because of the larger picture which can be projected and because of the wider range of the camera. Improvements in projectors for this size film leave no limit as to the size of the audience.

Making one's own motion pictures should be much more than an entertaining, wholesome activity. It can be an aid in a larger task. "Third Church on Parade" consisted of several hundred feet of motion pictures taken at the annual picnic of the Third Baptist Church, St. Louis. The first showing was scheduled for a July week night. Though it was a hot evening, the hall was crowded. The pictures of the picnic were enthusiastically received, but more than that, they provided the introduction for a discussion on the subject, "Can a Christian Have a Good Time?" The film was an ideal "Exhibit A" of what a church may do in the way of providing wholesome recreation for its members.

Uses of Motion Pictures

One of the advantages of motion-picture films is that they can be shown many times. Unlike many things, motion-picture films increase in value with the passing of the years. Films, by showing the growth of children, the changes in membership, the improvement of church property, and so forth, gain interest as time goes on. A picture of the congregation taken in 1944 will be even more interesting in 1954.

These homemade motion pictures can supplement the use of films distributed by the Visualization Department of our Northern Baptist Convention's Council on Finance and Promotion, 152 Madison Avenue, New York 16, N. Y. The increased local interest in the homemade pictures will offset any technical shortcomings they may possess.

For best results a film must be carefully planned. That better pictures come through better planning is a truism when dealing with motion pictures. In taking "Building for the Future" at the Fern-

wood Baptist Church, each scene was considered in advance. First, there was an introductory distant shot of the church, then a close-up of the bulletin board, showing the name of the church and its pastor. This was followed by a scene showing the pastor greeting the Sunday school superintendent. Three scenes showed the assembling of the congregation—in one an automobile arrived and unloaded its passengers, the second showed a group of children running toward the church door, and the third showed a number of adults headed toward the church.

The advantages of such planning are many. Even without titles or rearrangement such a film will show the work of the church as a related whole. There is then a sense of continuity to the picture, and one does not get the impression of a mere collection of jumbled scenes. Planning also will give variety to the picture, and will insure that one group of people is not repeatedly photographed to the exclusion of another group.

Types of Motion Pictures

Beyond this rather simple pictorial type of picture, there is a wide range of possible subjects. The young people and their church activities, or the doings of the Men's Bible Class, would provide an interesting reel. "A Day with Our Minister" would be informing to those who are under the impression that a pastor has nothing to do but prepare and deliver sermons. Such a picture might show typical callers at his study, his visits to shut-ins, his trips to the hospital, his attendance at meetings of church organizations, the calls that come to him from civic organizations, the conferences regarding co-operation with other churches, and the time required for administrative responsibilities. Church members would then have a better understanding of the pastor's work, and of the service which their church, through its pastor, is giving to the community.

Somewhat more complex and difficult is another group of possible film subjects, yet still within the range of amateur production. In this group are short Bible stories and modern character-building pictures. The planning of the scenes, the gathering of the properties, and the acting and directing of the picture should be a group project. "The Parable of the Sower" has been filmed by an amateur group with satisfactory results. However, it must be borne in mind that the cost and skill required is increased when this type of picture is attempted. The shooting of indoor, artificially lighted scenes becomes almost imperative and calls for considerable technical skill. Story films should be deferred until satisfactory results have been obtained with the easier types of motion pictures.

Suggestions to Picture Makers

The mechanical part of picture-taking has now been developed to such a point that even inexperienced persons can take good pictures if they will merely pay attention to light conditions and a few simple rules. The value of close-up shots should be remembered. There should be numerous close-up pictures of individuals and groups, in order that facial expressions may be seen. Scenery should be used sparingly; center your attention on people.

Invariably the pictures receiving the best response are those showing children. The great bulk of all amateur motion pictures are of children, and makers of church films will do well to remember this expressed preference. Children cannot be excelled as film subjects. Their naturalness will make the pictures better. All the parents, aunts, uncles, and even the grandparents will be enthused over seeing their child on the screen. Happy children are not only the best insurance against a dull picture, they are also a challenge and an opportunity to the church, for "of such is the kingdom of heaven."

There are certain dangers in filming pictures that should be noted. The danger of trying to compete with Hollywood is one of them. Commercial film makers have abundant resources of time, talent, and money. Any attempt to duplicate their work results in a comparison obviously unfair to the church. Your own motion pictures should be in an entirely different area from that of the commercial films.

Another danger is that of taking a series of posed groups and calling it a motion picture. Action is necessary for good moving pictures. Trying to do too much with a small amount of film is one of the errors to which the writer pleads guilty. This results in a number of short scenes which hurry off the screen before the audience has a chance to form a definite impression of them. Film should not be wasted, but neither should one be miserly with it. An adequate length picture can be secured by forcing oneself to count slowly to ten while filming a scene and by following the other simple instructions which come with the camera.

Besides the general interest the pictures will have for the church, there is the possibility of enlistment. Men who have photography as their hobby and young men who are interested in projectors may be enlisted in definite work for the church. This enlistment can be extended to groups of young people and adults in the planning and directing of the picture making.

Another advantage of church-made pictures is the fact that they are of interest to the entire family. Both the taking and the showing of these simple films lend themselves to family participation. Their appeal is to both young and old. Hence, the departmentalization of church life, as well as the divergence of secular life, can in a measure be overcome by them. Parents and children are united in a common interest.

A Record of the Years

The increased value of the film with the passing of time cannot be overestimated. Some even say that the later use of the film is of greater importance than its immediate use. When important events—such as annual meetings, memorial services, the coming of a new pastor—have been photographed, the pictures can be used in years to come as part of the historical records of the church.

The value of these films is not limited to the church, they will be prized also by the pastor. Duplicate films may be printed for him, if the original is to remain in the possession of the church. The writer, as a minister, feels that the motion pictures he took during his former pastorates must be listed among the best investments he ever made—rivaling in value even the purchase of books. Friendships are one of the most cherished assets of the ministry. When liabilities seem to be on the increase and one is discouraged, there is no better tonic than seeing these old friends on the screen. By means of these pictures, cherished memories are revived and remain an inspiration down through the years.

Motion pictures have a place in our Master's work. The printing press has been a tremendous aid to Christianity; motion pictures can also be utilized in our task.

Make your own motion pictures. The church will like them!

■

"To be introduced to the beauties of literature, the findings of science, the lessons of history, and the reflections of philosophy by one who is a competent scholar, a skillful teacher, and an earnest Christian man is a priceless privilege. It is in contacts with such teachers that students find the essence of a Christian college."—F. L. McCluer.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS — IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Making of a Nation: Joshua to David

AIM: To learn through a study of the era from Joshua to David the moral values which make for national stability; to learn from the experiences of early Israel the help that may be had from God, and the part which we, as Christian citizens, should play in the life of our own nation

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LESSON 6 — AUGUST 6

Power Through Self-discipline

Proverbs 1: 7-10; Jeremiah 35: 5-10; 1 Corinthians 9: 24-27; 1 Thessalonians 5: 22

Proverbs 1: 7-10

7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

Jeremiah 35: 5-10

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

1 Corinthians 9: 24-27

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Thessalonians 5: 22

22 Abstain from all appearance of evil.

KEY VERSE: *Every man that striveth for the mastery is temperate in all things.—1 Cor. 9: 25*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

We have gone far enough as a nation to know that compromise with liquor interests results in failure. The tragedy in our own situation is that citizens generally question whether society can make a total abstinence decision and stand firm in it. Until America is strong enough and confident enough to practice a genuine control our victory over liquor and its attendant ills must be disappointing. And genuine strength, let us not forget, resides in the moral fiber of a nation's citizenry.

"We Will Drink No Wine"

It would not be possible to find in the Bible a better illustration of the right attitude than the one quoted from Jeremiah 35. This chapter brings the Rechabites, famed advocates of total abstinence, into clear view. The scene is laid in Jerusalem and the time is about 600 B.C.; Nebuchadnezzar, king of Babylon, had the city under seige. Rechabites, who lived in the desert to the south and east of the city, had sought refuge inside the walls. The prophet Jeremiah, always looking for a new way to dramatize the call of God upon his people, used the Rechabites to shame the Judahites, who had become luxury-loving and intemperate. The prophet made a public test to illustrate the Rechabites' loyalty to their total abstinence vows to which they had held for centuries.

The test was made in the Temple (Jer. 35: 4), where, in the presence of all, Jeremiah offered the Rechabites wine to drink. Their immediate answer was, "We will drink no wine." The reason they gave for holding to the rule of total abstinence at all times was a truly valid one; total abstinence was a tradition of their clan and they needed no further reason.

Two Extremes of Living

The scene presents two familiar extremes of living. On the one hand were the residents of Jerusalem who had set aside the regulations of life in which they had been so carefully schooled and

had given themselves over to luxury and dissipation. On the other hand were the Rechabites who would not yield to the allurements of wealth and ease. The contrast was not limited to Jerusalem nor to the day in which Jeremiah lived. More than a hundred years earlier the same situation existed in the Northern Kingdom when Amos preached against the profligate inhabitants of Samaria, charging that they had caused Nazarites to drink wine, which thing the Nazarites were solemnly pledged not to do (Amos 2: 11-12).

Consider Paul, how he lifts the Christian's personal conduct to the plane of responsibility for setting before others the excellent example. "Though I be free from all men, yet have I made myself servant unto all," he declared (1 Cor. 9: 19). The passage quoted in today's Bible lesson starts with such a responsibility as a foundation. It was such a sense of responsibility that caused Jesus to pray, "And for their sakes I sanctify [dedicate] myself" (John 17: 19), and gave Paul the moral boldness to propose that the Christians at Philippi walk according to his example (Phil. 3: 17).

The Goal of Self-mastery

Paul's advice was, "So run, that ye may obtain" (1 Cor. 9: 24). He reminded the Corinthians that there is an "incorruptible crown" to be gained (1 Cor. 9: 25). He was making a play upon a scene with which the Corinthians were familiar. The Isthmian games were held near Corinth; the contestants looked upon the games as something more important than a sports event. The games had great religious and national significance. In the presence of cheering spectators, ranging by the tens of thousands along the marble seats, the winner was crowned with nothing more substantial than a little wreath of leaves that could last only a few days at most. Paul's argument was that if the contestants would train carefully for this corruptible crown, how much more should a Christian train for the crown that fadeth not away! Paul said that in the great race of life, for which the crown was awaiting him, he was not running with uncertainty; nor was he "shadow-boxing." Paul did all he could to make his body serve his spirit in the highest sense.

The ultimate test of success is not what we have done, but what we are. Paul intimates what any discerning person has observed, namely, that men may achieve objective success and yet fail within themselves. After we have preached to others, there is still a possibility of our becoming castaways (1 Cor. 9: 27). The teacher will have no difficulty in illustrating this very important point.

Too Close to the Border Line

The final point in the lesson is an exhortation to the Christians at Thessalonica not to live too close to the border line between good and bad. Paul's advice would apply to such an one as would insist that perhaps moderate drinking would do him no appreciable harm, or more particularly to the one who does no drinking himself but frequents places where drinking is done.

Paul had clearly defined ideas of right and wrong and he was not afraid of being called dogmatic or old-fashioned. "Abhor that which is evil; cleave to that which is good," he said. The advice was clear and to the point; it was addressed to persons in Rome where good and bad were mixed together thoroughly. The persons to whom he wrote were faced with the same peril that the average family faces today, the peril of moral confusion. Until recently one of the leading radio programs of heart-warming Negro spirituals was carried on to advertise a popular brand of beer. A magazine that emblazoned such salacious pictures that it was barred from the mails, also featured an article by an eminent churchman on how to protect the home and make marriage meaningful. The newspaper advertises churches and burlesque shows on adjoining pages.

Paul was never to be found near the border line. His position was concrete and clearly defined. Like Jesus, there was a moral strength in his life that made every act contribute to the effectiveness of the message he preached.

Jesus' prayer for his disciples was not that they should be taken out of the world with its moral confusion, but that they should be kept from the evil (John 17: 15). The lines are tightly drawn. Often choices must be made on which the whole course of life depends. Much of the success of our lives depends upon that continuous self-discipline exemplified in the career of Paul for whom evil thoughts and conduct were crucified. His recipe for such discipline is stated in the closing sentence of Romans 12, "Overcome evil with good." Men would be more nearly masters of their lives if they would keep themselves so busy with good things as to have no time for evil.

Next Quarter

Light from Christ on Life Today

ADULT TEACHER

By Howard K. Williams

Self-discipline is perhaps the greatest achievement of life. To become master of others may give one prestige and power after a fashion, but to become master of self makes one victor over life itself.

The Disciplined Life

The disciplined life has power over its power. Jesus had power to turn stones into bread, but he also had power over his power—not to use it for selfish ends. The disciplined life keeps itself free to do or not to do.

Freedom often masks itself as the right to do wrong, but every time we do wrong we bind ourselves to evil. If you put a person's hands together and wrap a thread around them, the person can break the thread with little effort. But keep wrapping the little strands of thread around the hands, and after a while the person cannot break the threads. So every act tends to bind us. Acts of goodness enslave us to good. Acts of wrong enslave us to evil.

Someone has defined liberty as "the ability to do right." Today we shall study the power which comes through disciplining ourselves to do those things which give us power over our power. This is a good topic for a temperance lesson.

The Secret of the Disciplined Life

Solomon recognized that true wisdom lies along the path of a healthy awe of God. You know the story of the young officer in Napoleon's army, who when given a dangerous mission turned deathly pale, but answered in a firm voice, "Very good, sir!" as he left the general's presence. "Why do you send him?" inquired a staff officer. "He is afraid." "Certainly he is afraid, for he knows the danger. That is the best preparation for his mission," remarked Napoleon, who, with all his faults, knew human nature.

Life itself is an awesome thing. So that young person is wise who listens to his father and mother, who have traveled farther than he has, and shuns those who would lead him from the narrow way.

Note in the Bible the large place that is given to this "fear of God." "The fear of the Lord is clean." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil." "prolongeth days," "is a fountain of life," "tendeth to life," "is his treasure."

"Serve the Lord with fear." "Work out your own salvation with fear."

The secret of a perfectly controlled life is fear lest we do anything to weaken our self-control. The athlete is careful of his food. He seeks sufficient rest. He watches his actions, lest he undermine his strength. So the real Christian is careful, fearful, lest he lose control over self.

The Controlled Life in Action

Sometimes ancient prophets employed dramatic methods in order to attract attention and to make their messages plain. So Jeremiah used a dramatic method in attempting to shame his self-indulgent contemporaries in Jerusalem.

Jeremiah had come into close contact with a group of people whose integrity he highly respected. Time and time again he had seen them tested, and time and time again he had seen them resist the soft, sinful ways of those around them. Surely they were a "peculiar" people. Driven into Jerusalem from their simple country environment by the invading armies of Nebuchadnezzar, these Rechabites were camping in the city limits, perhaps on Temple property. They hated the easygoing life around them, and longed for the country and their flocks. For they were a shepherd tribe.

Since his confidence in the Rechabites was well founded, Jeremiah did a spectacular thing. He invited them to come into the Temple, presumably to a banquet given in their honor. But the Rechabites were not used to banquets, and probably wished that the invitation had not been given. Can you not see them trying to get themselves ready and wishing the evening were over? At last, however, they were all seated, and doubtless ill at ease. Then Jeremiah arose and gave them a speech of welcome. Then he set before them great bowls of wine and invited them to drink their fill; there would be plenty more when that was gone.

The Rechabites probably looked at one another in dismay. They had never used wine. Indeed, they had taken a pledge against it. The situation was delicate; they might offend their hosts. But there was only one thing to do. Perhaps one of their leaders arose and in an awkward way thanked Jeremiah. Then, as he proceeded, his awkwardness left and he became eloquent as he told how for generations his people had abstained from the use of wine.

Jeremiah was elated. It was good to hear and see people who had the courage of their convictions under very trying conditions. No doubt he praised them for their fidelity and wished that all the people of the land had the same high standards. Later he rebuked the pleasure-loving, indulgent people of Judah, and urged them to cultivate a like resistance to evil. Then to the Rechabites he said, "Thus saith the Lord of hosts, the God of Israel; . . . Jonadab the son of Rechab shall not want a man to stand before me for ever."

What a great sense of satisfaction must have filled the hearts of these stalwart people! What a difference it would have made if they had fallen "just this once" from their high resolve!

Recently I read of a social affair at which wine was served. One girl turned her glass down. A girl across the table said, "Why not take a little?" The girl quietly replied, "I am a Christian." The girl asking the question turned her glass over. "So am I," she said. A third girl said to a fourth, "Aren't you drinking?" "No," she answered. "I just remembered, I am a Christian."

In Training for Power

Paul spent a great deal of his time among people who placed great emphasis on sports of all kinds—foot races, chariot races, boxing, wrestling. So in his preaching and writing he drew many illustrations from athletic contests. In 1 Corinthians 9: 24-27 he calls attention to the training of athletes—their care of their bodies, their self-discipline, their temperance in all things — lest they jeopardize their chance of victory. In boxing they undergo the strictest discipline lest they "beat the air" instead of giving well-directed blows.

So Paul says that a Christian should train and be careful lest he jeopardize his chance at being a real Christian victor. How would this advice apply to those who stay out Saturday nights—until the early hours of Sunday morning—and are too tired to get up for Sunday school and church? "I must be in bed by ten o'clock," said a boat crewman in one of our universities. Shall we do less for God than for a boat race? No intoxicants for an athlete in training! "They do it to obtain a corruptible crown; but we an incorruptible." "So run, that ye may obtain."

"Does it hurt me?" is not really the question at all for the Christian. The Christian's question is, "Does it help others?" It is the Christian's business so to live that others are helped. Paul lays down the principle in these words: "Abstain from all appearance of evil" (1 Thess. 5: 22). Keep a wide margin between yourself and evil! Better fail on the side of narrowness than on the side of indulgence!

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

The coach of a football team in an eastern university assembled his squad at the close of a dispirited practice session and reprimanded them for their lack of power and enthusiasm. He called them "molasses men." At the conclusion of his talk, he singled out several men and imposed a penalty because they had been unfaithful to the training routine.

The term, "molasses men," is applicable, not only to dispirited athletes, but, in a wider sense, to young people who disregard the rules of self-discipline in the game of life. The future of our nation rests in the hands of those who have the ability to discipline themselves, without depending upon external authority to coerce them into doing what is right.

Scripture

Paul, in his first letter to the church at Corinth, emphasizes the need for adopting the same methods of self-discipline in Christian living that are found in the development and training of the body for athletic contests. "Every man that striveth in the games exerciseth self-control in all things" (1 Cor. 9: 25—ASV). He urges his readers to remember that, while the runner or the boxer masters his body in order to achieve fading wreaths of glory, the Christian disciplines his character in order to win the wreaths that do not wither, the glory of a life with Christ.

A study of his life will show how Paul developed the power to achieve immortal fame through the discipline of his own character. In his second letter to the church at Corinth, he presents a record of his faithfulness to his task (2 Cor. 11: 24-27). Why did he endure these dangers? Here is his answer: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12: 10). Paul was no "molasses man." His tremendous spiritual power came through the use of all his capabilities in the cause to which he had dedicated his life.

Interpretation

It is usually difficult to associate the word "discipline" with the word "freedom." The two seem to be far apart, and yet they have a definite relationship. A few months ago a large plane crashed

near an airport because two mechanics decided they were competent to act as pilots. An investigation disclosed that they were not thus qualified. Their knowledge, limited to the servicing of the plane, was not adequate for the more complex problems of handling the controls in flight. They paid a stiff penalty for their rashness. Their freedom was limited by their lack of skill in flying. We develop the power to live our lives successfully through training and self-control. Disaster comes when we seek an undisciplined freedom.

A writer in the book of Proverbs observed: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. 1:7). Here the word "fear" means reverence; it implies the highest respect for God. The man who wilfully despises the wisdom and instruction which would help him to acquire strong character, is in much the same position as the mechanics who tried to fly an airplane. For at the basis of all life is reverence for God as revealed in the person and work of Jesus.

One of the first things a man must do if he would find the power to live his life successfully, is to discipline his moods. That kind of discipline, of course, implies a control of his emotions; for moods spring out of emotional situations. Fear, resentment, anger, and disgust must be brought under the control of the will in order that they may not grow to proportions which destroy personality. It is also essential to develop habits which are aids to character rather than hindrances. Prayer, Bible study, attendance at church services, kindliness, and generosity aid tremendously in achieving power through self-discipline.

Summary

Christian living requires self-discipline, because life holds many temptations to live on a lower level than Christ required of his followers. The greatest freedom, however, is the result of the careful regulation of one's emotions and habits. By way of contrast with our indulgent manner of life, Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:14).

Questions

1. What do you consider to be the distinguishing marks of a Christian?
2. How does prayer assist in developing self-control?
3. What do you think Jesus meant by his statement in Matthew 7:14? Is there need for this teaching today?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The present lesson affords an excellent opportunity for you to let the pupils themselves take charge of the discussion. When it comes to sports, most young people are interested and well informed. They will enjoy displaying their knowledge of various games, and in comparing life to a game.

Begin this lesson by discovering the favorite game of the members of your class. Let us suppose that the favorite is baseball. On a blackboard, make a rough drawing of a baseball diamond. Note its dimensions and the positions of the players. Write down the principal terms: strike, ball, base hit, a home run, a sacrifice, a bunt, a balk, an out, and a walk. Undertake, then, to compare life with baseball. The diamond is the world in which one lives. The ball, the mitt, the gloves, the shin guards, and other equipment represent the necessities of life. A base hit is a small success that may lead to a greater success; a home run is a worthy achievement that counts toward victory. To balk is to start something and not complete it. An out is a temporary failure. A walk is a promotion due to the failure of another. Some of these comparisons are not perfectly analogous, but your students will be able to make the carry-over. Other similarities between the game of life and the game of baseball will occur to you. Work out your own development. Football, basketball, or any other sport will provide sufficient material for a good comparison—if you prepare it.

Many important truths can be derived from this comparison of life to a familiar game. There are, however, two truths that must be stressed, namely, that every game must be played according to its own rules, and that only players who are willing to train really excel. So it is with life. One must be familiar with the rules of life. Just as it would be impossible to have a game if every player insisted upon making his own rules, so would it be impossible to live if all living creatures were to do as they pleased. Social living, which is living on the plane of human beings, is possible only when the rules of life are applied to all. Training consists of learning and obeying established and universal rules. Discipline is conforming to rules, even when it is inconvenient for one to do so.

This is a temperance lesson, and as such it approaches the problem of temperance at its very roots. Indulgence and lack of self-control are at the root of all forms of intemperance. This is another good place to stress the evil of alcoholic beverages, which contribute nothing to success in the game of life. As a matter of fact, alcohol is responsible for more failures and defeats than any other single factor.

There can be no temperance in evil. In the last verse of today's Bible lesson, Paul warns, "Abstain from all appearance of evil." Paul was right. Evil is a negative quantity; it is not living. One who goes into a game—to return to our comparison—is expected to play the game. He is not sent in to lend aid and comfort to the opposition, to score a point for the other side. That is just what one does who sins. He builds up points against life. Drinking is surely evil, because it subtracts from life and adds to death.

Truth in Action

If it is possible, get the high school athletic coach, or a star athlete, to talk to the class this week about training for a game and about playing according to the rules. Capitalize as much as possible upon the natural interest of your intermediates in sports. You may help them to become better "sports" and at the same time impart truths about life itself. These truths will not be forgotten easily.

It is possible that sports have been overemphasized in our high schools and colleges, and the overemphasis has resulted in our commercializing them and limiting the participants to those who can make the team or the squad. Too many of our young people are spectators only, never participants in games. But the natural interest of young people in sports has not been too great. As a matter of fact, everybody needs to play games. Group play is the best possible practice for group life. In games, one learns to give and take, to subordinate oneself to the team, to exaggerate neither defeats nor victories, and to abide by the rules. You would do well, therefore, to encourage such sports as may be available to your group. Perhaps your class could initiate and sponsor a tennis tournament, or at least a checker match.

Keep in mind that this is a lesson which intermediates will readily understand. Do not be afraid that the discussion of sports will take up too much of the class period and leave no time for application. Jesus often left it to his hearers to discover for themselves the moral lessons of his teaching.

LESSON 7 — AUGUST 13

The Priest in the Life of Israel

1 Samuel 1: 1—4: 18

1 Samuel 2: 27-30, 35; 4: 12-18

2: 27 And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me, I will honour, and they that despise me shall be lightly esteemed.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

4: 12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

KEY VERSE: *For every high priest taken from among men is ordained for men in things pertaining to God.—Heb. 5: 1*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Priests played a very important part in the history of Israel. The priesthood was operative over a period of fourteen hundred years. In First and Second Samuel the priesthood is beginning to show marks of acceptance and stability. Eli and his two sons, Hophni and Phinehas, were in charge of the Temple at Shiloh, where religious services were carried on and elaborate sacrifices offered. The opening chapters of First Samuel give the most detailed picture of the priesthood to be found up to that time. There were strict rules and also flagrant abuses found in the system. After the death of the old priest and his two renegade sons, Samuel became the priest, and more than a priest (1 Sam. 7-12). He was known also as a seer and a prophet (1 Sam. 9: 9). He had a great amount of authority vested in him; the people asked his permission to set up a kingdom. Under the hand of God he selected the first two kings (1 Sam. 10: 1 and 16: 3), and anointed both of them. In the meantime he showed his displeasure toward Saul, all but deposing him. To the time of his death he was looked upon as official head of religion and the highest court of appeal in the state. During the reign of Saul the number of priests was apparently much larger than it had been before. The king had eighty-five of them slain at Nob (1 Sam. 22: 17-19). Gibeon (1 Kings 3: 4) and Bethel (1 Sam. 10: 3) also were centers of worship at the time. After David had captured Jerusalem from the Jebusites, he began making it the religious center of the united nation, and he set in motion the plan to erect the first great Temple there. Abiathar and Zadok were made priests, but this did not prevent David himself from participating actively in the program of sacrifice and worship (2 Sam. 6: 14-19). He even appointed his own sons to be priests (2 Sam. 8: 18). King Solomon also officiated in the religious observances, which, by his time, employed a priestly class composed of large numbers.

Types of Priest

The priests came to have great influence in the nation. One priest, Jehoiada, married the daughter of King Josiah (2 Chron. 22: 11), and organized a revolt against a gentile pretender to the throne (2 Kings 11: 4ff.). In the main, however, the priests were subservient to the king as is seen in the story of King Ahaz who had a heathen altar built in the Temple (2 Kings 16: 10ff.).

Grades of the priesthood grew up after the building of Solomon's Temple, nearly one thousand years before Christ. There were chief priests (2 Kings 11: 10; 22: 4), priests of the second order, "keepers of the threshold" (2 Kings 23: 4; 25: 18), and others, including Temple servants (Josh. 9: 21ff.; 1 Kings 9: 20ff.), later known as Nethinim (1 Chron. 9: 2, Ezra 2: 43). Also there was a large group known as "children of Solomon's servants" (Ezra 2: 55).

After the fall of Samaria and the Northern Kingdom in 722 B.C., Jerusalem became about the only priest center. The status of the priests then rose and fell for nearly a century until Josiah became king of Judah (638-609 B.C.), and instituted religious reforms based on the book of Deuteronomy, much of which was now put into circulation and its teachings applied. This reform (621 B.C.) strengthened the priesthood immeasurably, it gave their organization a sense of hereditary ownership of the Temple.

Later again, Ezekiel, a priest and a Jewish captive in Babylon, further elaborated the rules of the priesthood and gave them the emphasis they kept up to A.D. 70, when the Temple and priesthood ceased to exist (cf. Ezek. 40-48).

The "Holiness Code" (Lev. 17-26) represents an additional effort to make the position of the priests clear and

dominant. Even after fifty years of captivity the Jewish remnant returning to Jerusalem brought 4,289 priests with them (Ezra 2: 36-39; Neh. 7: 39-42). There was about one priest for every ten laymen.

During the Greek, Maccabean and Roman periods in Jerusalem (beginning about 300 B.C., and continuing through the ministry of Jesus) the high priest's office was a political storm center. The revenue in the Temple was enormous. Every Jew in the world was expected to make religious pilgrimages to the Holy City and to pay dues when he came. It amounted eventually to a shameful abuse of power and a gross secularization of the most sacred thing the Jews knew. Jesus' cleansing of the Temple shows his reaction to the situation. When the priesthood collapsed, A.D. 70, Judaism scattered to the ends of the earth and continued to live under scribal leadership.

Suggestions Regarding Priesthood

The opening chapters of First Samuel from which today's lesson is taken suggest several interesting facts about the priesthood around 1100 B.C. (1) The Temple procedure encouraged the seeker to pray to God directly rather than by a priestly intermediary. Hannah prayed as Eli the priest watched, but her prayer was to God, not to the priest (1 Sam. 1: 9). (2) Hannah looked upon the priesthood as the most sacred and important calling for her unborn son (1 Sam. 1: 11). (3) Eli the priest had care for the moral conduct of persons coming to worship in the Temple (1 Sam. 1: 14). He rebuked Hannah, thinking she had been drinking. (4) The priest evidently thought he had some power to determine the answer to Hannah's prayer (1 Sam. 1: 17), and Hannah, too, thought he had such power.

It seems clear that Hannah's act in bringing her infant child to be trained for the priesthood (1 Sam. 1: 28; 2: 11) was not an uncommon thing. Eli accepted the responsibility of caring for the child and giving him proper training. Probably there were facilities in the Temple for exactly that purpose; perhaps the child attended a school held for all of the children of the community, that was directed by Eli, as priest. During the entire history of the Hebrew people, and continuing on to recent times, education was largely in the hands of religious authorities. The most interesting thing about the education of Samuel is that he developed a strict piety and an awareness of God out of keeping with the lack of spirituality among the priests in general.

Evil in the Temple

The hereditary priesthood was followed in disregard of moral fitness (1 Sam. 2: 12). Significantly it is said that the Sons of Eli "knew not the Lord," although they were fully qualified priests. This probably suggests that the priesthood was already of great age, for such gross abuses as are here described do not come into a religious system in a day. Even so, the sons of Eli were recognized as acting beyond their moral and legal rights in making such exactions as are described in 1 Samuel 2: 13-16. The priests' legal allowance is clearly given in Leviticus 7: 31-35. The priesthood had intrenched itself so firmly that its influence forced the helpless worshipers to tolerate the outrages of such men as Hophni and Phinehas (1 Sam. 2: 17). Practices referred to in 1 Samuel 2: 22 point to the shocking immorality that had entered the priesthood, and also the effect that pagan religion had exerted upon the true worship of God.

Eli's Part in the Matter

The charge made against Eli was that he honored his profligate sons more than God, and that he himself profited by their corrupt deeds. The warning came that as God had elevated Eli and his house to the priesthood, so God would cast them from office (1 Sam. 2: 31-34). The priesthood was recognized as belonging to God, who would name a successor to Eli and his family. Samuel was probably not a young child when the first message from God came to him, but throughout childhood and youth he had been taught the discipline of a rigid religious system. Eli's word was law to his young associate. It must be noted also that although Eli was charged with moral guilt along with his sons, in that he protected them, still he knew the voice of God and accepted it as authoritative (1 Sam. 3: 9, 18). Furthermore, we remember that Hophni and Phinehas were educated for the priesthood, yet shared the superstition that the presence of the ark on the field of battle would bring God nearer to them (1 Sam. 4: 4-9). Eli, however, knowing God better than did his sons, was not convinced of the propriety of taking the ark out of the Temple (1 Sam. 4: 13-18).

The history of the Hebrew nation and of the Christian church makes it clear that God at times overrules the bungling work done by his representatives on earth. Sometimes his hand in a program of religion means a complete revision of that which men have planned for themselves.

ADULT TEACHER

By Howard K. Williams

■

In this series of lessons—the story of the making of Israel into a nation—we have studied about the settlement of the Jews in Palestine. So far Israel was little more than a number of loosely federated tribes settled here and there in their new land. In the process of making the tribes into a corporate nation, three outstanding offices emerged: the *priest*, the *prophet*, and the *king*. The next three lessons deal with these three offices.

The *priest* was to stand before God in behalf of the people. The *prophet* was to stand before the people in behalf of God. The *king* was to rule in civic affairs. The great function of the priest was prayer; of the prophet, preaching; of the king, ruling. The priest and the prophet directed the spiritual life; the king, the civic life. Oftentimes the functions of the priest and the prophet were merged, one person acting as both priest and prophet. Jesus was all three—Prophet, Priest, and King. And Jesus has made us "kings and priests" unto God.

The Priest

For a full treatment of the office of the priest, read the letter to the Hebrews. In Hebrews 5: 1, the writer says: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

The need for the priesthood arose because of man's consciousness of sin. Men felt that something should be done about sin; but how could God be approached? In Israel's history, Aaron and his sons were set apart to fill this position of mediation between man and God (Ex. 28; Lev. 21: 16-23). For detailed accounts of the duties and sacrifices, read the book of Leviticus.

In an ideal sense this office of priesthood was abolished. Jesus became our great High Priest, making the final, all-sufficient sacrifice for mankind and giving to us salvation through his name (Heb. 10: 11-25). And so, every person, through Christ, may come to God with all his needs and troubles and with all the effectiveness of a priest. A person who sends for a priest in the hour of need is depriving himself of the blessed experience of personal contact with God. A priest is an intrusion in religion.

Although Jesus taught the value of intercessory prayer, yet he insisted that everyone, not merely a certain class,

could have direct contact with God. Then let us not pass over to someone else this great blessing of coming face to face with God—of communing with him as friend communes with friend.

The Corruption of the Priesthood

In the portion of Scripture assigned, we read how the sons of Eli, the good old priest, became sons of Belial—that is, sons of Satan. They inherited their office but had no inclination for spiritual things. Taking more than rightly belonged to them, they used their office for graft, rather than to bring the people into God's presence.

The same conditions were prevalent in Jesus' day. The priests had given concessions to people to sell animals for sacrifices, and had made the court intended for worship a place of merchandise. With indignation Jesus drove the money-changers out and upbraided the priests for their part in the deal.

Since the days of Jesus we have witnessed the same sad spectacle of the corruption of the priesthood. Wherever there is belief that forms of any sort are essential to salvation, the priesthood faces a great temptation. For example, according to the clear teachings of the New Testament baptism is an outward expression of an inner faith in Christ as Saviour and Lord. It symbolizes the death and burial of a believer to his old manner of life and his resurrection to a new way—the way of Christ. It is a symbol—and nothing more—of the participation of the recipient in the death and resurrection of Jesus.

Later, however, there were those who taught that baptism was a saving rite and that it could be administered only by the priest. Now, if a child can be saved only by baptism, and if only a priest can administer that rite, you can easily see what a hold the priest would have upon the loving parents of that child. This was one step in the priesthood's rise to power, and with power came corruption.

We as Baptists still have a great mission to perform in keeping the forms of religion in their rightful place. Important as are the symbols of inward change, they must not be substituted for inward change. There is no place in Christianity for an order of priesthood.

The Right Kind of Priest

Immediately preceding this sad story of the corruption of Eli's sons, is the charming story of Samuel. Read of Hannah's devotion to God and her bringing the child Samuel to the sanctuary to present him to the Lord. During the days and weeks and months that followed, the devout Eli taught young Samuel to hear the voice of God. And Hannah—her mother love always going out to her son—each year brought him a little coat to wear. Samuel responded to the love and hope and prayers of his mother and to the instruction of Eli. And so he "grew on, and was in favour both with the Lord, and also with men" (1 Sam. 2: 26). He became a great mediator between God and man.

This is the only good priesthood. Outside compulsion is always a detriment to voluntary spiritual service. No man should be coaxed, or inveigled, into religious leadership as a priest or a minister. We can each be a real priest for others, if we live in close harmony with God. The call to spiritual leadership must come from God alone.

One day a woman without very much culture or learning called on a poor, sick foreigner in the hospital. Before she left, he asked her if she would pray. She had never done such a thing before, but she loved the Lord and wanted to help the man. So she prayed for him. She became a priest in the only real sense of that term.

Hannah was a real priest for her child. She prayed that she might have a son. Then she prayed that he might be a godly son. Then she gave him to the Lord. What a blessing such a priestly mother is!

In ancient days the father was the priest of his family. One of the very charming pictures in literature is that of the father as priest in his own home. You will find it in Burns's "The Cotter's Saturday Night." In his home the father waits for his children, who are farmed out in various places, to come home for the week end. In glee they all come home. After the greetings are over,

"The priestlike father reads the sacred page,
. . . . . .
Then kneeling down to heaven's Eternal King
The saint, the father, and the husband prays."

No wonder the poet concludes his picture by saying,

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

A priest-ridden country can never produce men and women of stalwart Christian character. Look them over and see for yourself! Then let us not give up the heritage that is ours in Christ.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

Lack of knowledge often leads to unfair assumptions. Because many people see the minister only once a week, and then in a rather formal situation, and because some are under the impression that God will fill his mouth with the right words when he preaches, they erroneously assume that he leads an easy life. This lesson and the one which follows it will consider the function of the minister from two standpoints: (1) his function as a priest, and (2) his function as a prophet.

Scripture

A priest is a person charged with the responsibility of conducting the rites or ceremonies of a particular religious group. Israel's priesthood was largely of a hereditary nature, although it made allowances for small boys to be dedicated to service in the sanctuary.

The closing period of the Judges brought an outstanding leader upon the scene in Israel's life. The aged priest Eli, whose own sons were debarred from serving as his successors because of their immoral lives, found a young lad named Samuel, who became a true spiritual leader of his people. The account of the dedication of the lad by his mother to the service of God, the call of God in the night to the boy as he lay sleeping, and the way in which he met the responsibility God placed upon him, together make a thrilling and inspiring story.

The duties of the priest in Samuel's time consisted mainly of offering the necessary sacrifices to God, caring for the vessels used in the services, giving religious instruction, making religious interpretation of events, and conducting worship. In those days the distinction between priest and prophet was not so marked as later in Israel's history. Since the one great bond uniting the tribes was a common religious faith, the priest was an important person in the making of the nation.

Interpretation

The minister of today has definite priestly duties to perform. His first duty is to plan and conduct the services of worship and instruction in the local church. The one aim which should be uppermost in his thoughts as he plans, and as he presides, is to lead his con-

gregation into a meaningful and vital relationship with God. To that end he plans the entire worship service.

The priestly function of the minister brings him into the most important moments in the lives of his people. Although marriage ceremonies performed by civil officers are used by many people, the majority prefer to have a minister perform that sacred rite. Many couples, unrelated to regular churches, often desire to have a minister conduct the marriage ceremony. Conducting funeral services is also regarded as the rightful function of the minister. His priestly office requires that he shall bring the greatest comfort and assurance to bereaved hearts through his knowledge of the Scriptures, of prayer, and of human needs. Again, the administration of baptism and the Lord's Supper are significant rites which call for skill and a wise interpretation.

In Samuel's time people often consulted the priests about personal matters. To render service of this nature is still a privilege and duty of the modern pastor. He not only visits in the homes of his people, but listens to their problems and assists in finding solutions. His standing as a confidant is recognized by law. To hearts burdened by fear, grief, guilt, or hate, he tries to bring freedom from the pressing load.

Today's priesthood is not hereditary. A young man or young woman who has a real, compelling sense of the call of God to Christian leadership, may set about the task of qualifying for it. No young person should ever be satisfied with anything but the best in his preparation for the ministry. No one should ever enter upon the path of preparation until he feels the urgency of the call to life service. He must ever keep in mind the spirit of Jesus, who declared, "My meat is to do the will of him that sent me, and to finish his work" (John 4: 34).

Summary

The priestly function of the minister is a large and varied one. It brings him into intimate contact with people at the most important times in their lives. Through his ministrations in public worship and in his counsel in private situations, he attempts to bring men and women into a deeper awareness of the presence of God.

Questions

1. What tasks in the church can young people perform which will give the minister more time for his duties as priest?

2. What should be the attitude of young people when they enter the church for a service of worship?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

In ancient times, the priests exercised great authority and influence. In the cruder and more primitive religions, the priest was "a medicine man" who was consulted about everything which affected the tribe. He was supposed to be able to secure divine favor and help for his people. Except through him, the people could not know or approach their gods. Primitive religion, therefore, could never rise above the level of its priesthood, a hereditary order that passed from father to son.

Early Israel, like all nations of that age, was greatly influenced by its priests. To the Hebrew priests must be given no small credit for the superiority of the Hebrew religion over the religions of neighboring tribes. The Hebrew priests at times displayed exceptional religious insight in the development of an ethical and spiritual religion. Their insistence upon monotheism—in an age when polytheism was universally accepted—achieved two noteworthy results. In the first place, monotheism saved the Hebrew religion from being assimilated by other religions, thereby preserving it as a distinctive religious faith. In the second place, it furnished a unifying element that contributed to national solidarity. The priests of Israel were responsible for developing and preserving a religion which ultimately was to flower into Christianity, and also for establishing a nation through whom all nations of the earth have been blessed.

It is not to be thought, however, that the priesthood of Israel, in such an era, could escape abuse and corruption altogether. Places of great influence and continued authority put an almost unendurable strain upon human character. Hence, it is not surprising to find in the Scriptures that many of the Hebrew priests misused their office for selfish ends, lacked spiritual understanding, and sinned against God. The surprising thing is that so many of them remained faithful to a superior, but more exacting, religion, and developed it along moral and spiritual lines.

The priests of Israel, better than the priests of any other ancient religion, turned disadvantages into advantages, failures into successes. Other religions flourished and their priests increased in prestige and influence through tribal or national victories. Both priests and people measured the power of their gods by the success on the battlefields. In military defeats, they acknowledged the greater power of the gods served by their enemies. The conquered, therefore, hastened to worship the gods of the conqueror. Only the priests of Israel conceived a God who might suffer his worshipers to be defeated in order to bring them to a better understanding of his nature and a higher obedience to his will. They elevated Jehovah above the shifting fortunes of Israel; he was more than a national god. Too, they were the first to understand the relation of human conduct to the blessings of God. So Judaism became a great ethical religion.

Truth in Action

It will be difficult to explain to intermediates these important contributions of the priests to the life of Israel. Some teachers will wish to teach through this lesson the importance of the ministry and the contribution which Christian ministers make to national life. However, we may hesitate to compare modern preachers with the priests of Israel. While the preacher does perform some priestly functions, to emphasize that particular part of his ministry is of doubtful value. Next week, in studying how the prophet helped in Israel's life, we shall have better ground upon which to base a comparison and discuss the preacher's place in modern life.

In view of these things, *Intermediate-Senior Class* uses this lesson to teach two fundamental Baptist doctrines: the separation of church and state, and the priesthood of all believers. You should study carefully the lesson as set forth in that quarterly. Perhaps you can expand it, but you will do well to devote most of the class session to explaining it. Unfortunately, our Baptist young people as a rule are not well informed about Baptist doctrine and beliefs; they know little of Baptist practices. So there is urgent need that Baptist young people be taught the principles of our Baptist faith.

Of course, this is doctrinal teaching. But it need not be narrowly sectarian. Note that *Intermediate-Senior Class* explains how many of our Baptist doctrines are held in common with other denominations. The purpose is to lead the pupils to an appreciation of their own church, without preventing them from full co-operation with other Protestant churches. The teaching purpose should go even further: it should aim at bringing the pupils to an understanding of, and loyalty to, the doctrines and practices which make Protestantism the great religion of the world.

LESSON 8 — AUGUST 20

The Prophet in the Life of Israel

1 Samuel 3: 19—7: 17

1 Samuel 3: 19-21; 7: 3-12

3: 19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

7: 3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

KEY VERSE: *He that hath my word, let him speak my word faithfully.—Jer. 23: 28*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Samuel was both priest and prophet. The priest is man's representative before God. The prophet is God's representative before man. The latter definition holds good under any of the numerous terms used in the Bible to refer to prophets. Sometimes the prophet is called a "keeper" or a "watchman" (Isa. 21: 11ff.; Jer. 6: 17; Ezek. 3: 17; 33: 7; Mic. 7: 4; Hab. 2: 1), a "man of God" (1 Sam. 2: 27; 9: 6ff.; 1 Kings 12: 22; 2 Kings 4: 22, 25), a "servant of God" (Isa. 20: 3; Jer. 25: 4), or a "messenger of God" (Isa. 42: 19; 44: 26; Hag. 1: 13; Mal. 3: 1).

Of course, the word "prophet" occurs scores of times in the Old Testament. The meaning of the title is suggested by the two Greek words from which it comes. One of these means "to speak," and it has a prefix which means "before," as in "procession" and "progress." But "pro" also means "instead of," as in the word "pronoun." The prophet, therefore, is one who speaks forth the message of God, or in another sense one who speaks as God's mouthpiece. The typical prophetic announcement in the Old Testament is "Thus saith the Lord." And the prophets were almost universally thought of by others as being spokesmen for God. Rarely did they claim ability to predict events in the far-distant future.

Priests and Prophets

The priests were usually found devoting themselves to the defense and support of institutions of religion. Their practices tended to drift into formalism. The prophetic voice, on the other hand, was often raised in an effort to bring the nation back to reality in religious observances (Isa. 1: 10-20). The bulk of the Old Testament prophetic writings were originally produced between the eighth and fifth centuries before Christ. There is a general belief that the prophetic movement of the period was larger than the accumulated writings would suggest.

Although the writing prophets began their work in the eighth century, the voice of the prophet was heard in Hebrew religion from a much earlier date. As is suggested in today's lesson from First Samuel, the prophetic movement was born simultaneously with the monarchy. Samuel and Saul both came to the front at the time of a Philistine threat against God's people. In this early age prophecy does not present an altogether inspiring picture. Along with the fine religious insights of Samuel we find in writings attributed to him, under the name of prophecy, some glimpses of less praiseworthy manifestations. For instance, Saul and his servant, looking for their lost asses, came to Samuel as a soothsayer, who, they thought, would demand a reward for his divination (1 Sam. 9: 7); and the explanation is made that in that distant time the prophet was called a "seer." For the Bible story of prophecy in its most primitive form, read Numbers 22, 23 and 24.

Compared with Real Prophecy

These revolting antics that passed for prophecy little resemble genuine prophesying. Samuel was a representative of prophecy in its high and holy form. Although others before him had been called prophets (Abraham, Gen. 20:7; Moses, Deut. 34:10-12; Deborah, Judg. 4: 4-5), nevertheless, Samuel was the first to carry the role in anything like the impressive way it appeared in its flower. Everything about his career spoke of genuiness and high quality. He was a child of promise, a Nazarite (1 Sam. 1: 11), dedicated to the service of God, professionally trained for his work (1 Sam. 2: 18), recognized and honored by his contemporaries (1 Sam. 3: 20), and accepted as a political leader (1 Sam. 8: 4). Until the time of the monarchy he was the ruling head of the nation (1 Sam. 10: 1), then he acted as instructor and adviser to the new king (1 Sam. 15: 1-3). When Saul showed his lack of fitness for the throne

Samuel was the official authority to depose him (1 Sam. 16:1-2). Samuel selected Saul's successor (1 Sam. 16:13).

A Prophet from Childhood

"Samuel grew" (1 Sam. 3:19). The case of Samuel runs parallel to that of many modern prophets (preachers) who consciously started toward the ministry in early childhood. I was recently asked to conduct an inquiry for the state pastors' conference of Indiana to find at what age the more effective ministers had decided for the ministry. Of the first hundred to reply there were nineteen who said they had decided for the ministry at twelve years of age or younger. Five of the number said they had made the decision "as far back as I can remember." An outstanding Baptist minister and the state superintendent of the United Lutherans admitted having consciously accepted the call at five years of age. At least two men whose ministries have been long and thorough said they were preaching at seven; and one, the pastor of a large United Brethren church, said he led members of his family to accept Christ at this same early age. If children in early years are entitled to have lifework dreams, it seems reasonable that the gospel ministry should be one of them. If the prophet Jeremiah was speaking literally (Jer. 1:5-7), his would seem to have been another case of one called to the prophetic office in early childhood.

In the case of Samuel there appeared, probably in young manhood, strong evidence that he was "established to be a prophet."

Prophetic Characteristics (1 Sam. 7:3-12)

The portion of the lesson quoted from the seventh chapter of First Samuel is an epitome of the life and work of a true prophet of God. Like other members of the prophet class he was a preacher of morals rooted in obedience to God. His first call to the people was that they should "return unto the Lord." Then as now there was a difference between the human reformer and the prophet whose aim it is to build a world after God's pattern. It ought to be noted, however, that Samuel brought his ethics down to cases. When he spoke of returning to the Lord he had something very concrete in mind, namely, for the people first to foreswear allegiance to "strange gods and Ashtaroth." He put his finger on the particular sin that was besetting the land in his day. How many modern prophets do the same thing?

National Security Guaranteed

Samuel promised that if the people would meet his concrete terms of repentance, then God would deliver them from the Philistine menace. Something of the power of Samuel's utterances is indicated in the fact that the people did as he suggested. They put away their Baalim and Ashtaroth and served God only (1 Sam. 7:4).

Samuel knew also that the national revival would not be complete till first there had been some kind of united service of repentance and dedication. He called such a meeting at Mizpeh. It was for the special and sole purpose of being united in prayer. "I will pray for you," he promised the people. As matters developed, the nation at prayer was secure from its enemies.

One of the greatest revivals of religion ever known in the United States resulted from a wave of prayer that swept across the nation. The revival of 1857 records the names of few great preachers. Rather, there were great prayer meetings with earnest seekers attended by the hundreds of thousands across the land.

The people at Mizpeh "drew water, and poured it out before the Lord." They fasted and confessed their sin "against the Lord." The Philistines, like all enemies of righteousness, assumed that there was no power in a prayer meeting and thought to put it to a quick end. They had the force of arms on their side (1 Sam. 7:7). Samuel was in a position to test the power of his religion against the most realistic thing the Philistines knew, a well-equipped army. The people waited in dumb fear and hoped that Samuel would do something. Samuel took recourse to prayer. It was no frantic, hurried prayer; it was a deliberate sacrifice. As he offered the sacrifice he cried unto the Lord, "and the Lord heard him."

The Lord Thundered

"One faith against the whole world's unbelief; one soul against the flesh of all mankind." The scene graphically sets forth the opposition of spirit against flesh, right against might. The Philistines had failed to take God into account. "The Lord thundered." The Philistines were smitten before Israel.

As men enumerate the structural elements that must enter into the new world of peace, plenty and opportunity, how many of them will assign to the prophet of God his rightful place? How many of them will list the prayer meeting as an indispensable national institution?

ADULT TEACHER

By Howard K. Williams

■

Let us keep in mind the three offices in Israel which constitute our study for last Sunday, today, and next Sunday—priest, prophet, and king.

Note the distinction between the functions of the priest and the prophet. The priest's function is prayer—going to God in behalf of man. The prophet's function is preaching—standing before the people in behalf of God. When a priest faces the altar and turns his back to the people, he is symbolizing this function of intercession, presupposing that God is at the altar. When a prophet officiates, he faces the people.

In Boston there is a famous statue of Phillips Brooks. The great preacher is standing behind a pulpit stand on which is an open Bible, and back of him, with his hand on the preacher's shoulder, is Jesus. This is the right conception of a true prophet, of a real preacher.

Of course, both the office of the priest and that of the prophet often are represented in one person. When a minister prays he is assuming the role of a priest. When he preaches he is assuming the role of a prophet.

Qualities of the True Prophet

In the person of Samuel we see this twofold function. He stood between Israel and the Lord. In 1 Samuel 3:19-21, we are told that Samuel grew, that the Lord was with him, and that Samuel did not let any of the Lord's words fall to the ground. Read this passage and note the qualities of life that made Samuel a great prophet.

1. *"The Lord was with him."* A hymn which we often sing contains these lines:

"I need Jesus, the need I gladly own;
Though some may bear their cross alone,
Yet, I need Jesus."

If this be true of an ordinary person, of a prophet it is especially true. The great prophets of old felt the presence of the Lord. "The Lord was with him" is a constantly recurring statement regarding the prophets. In proportion as the Lord was with them, in that degree they were great prophets. Isaiah, Jeremiah, Daniel, Paul—all these knew the necessity of the constant realization of God's presence. So identified with Christ was Paul that he could truthfully say, "To me to live is Christ." Francis of Assisi, Savonarola, Livingstone, Wesley,

Moody—all stressed the necessity of God's constant presence in their ministry.

Apparently, today, there are those who think that advertising, methods, organization, a stately service, correct rendition of anthems and oratorios, can take the place of God's presence in the preaching of the prophet. Perhaps that is why some churches are so impotent before the world's need.

2. *"Did let none of his words fall to the ground."* Loyalty to God's words—to what God says—is required of every prophet. We hear a great deal said about the "essentials" in religion. Well, what is an essential? Is it not anything that God commands? Then who has the right to trim God's words? What right has a council of men to decide that baptism is christening; that you do not need to believe in order to be baptized; that you do not need to be baptized at all; that baptism is optional; that the essential thing is the spirit and that therefore the form is unessential? How can a loyal Christian advocate an organic union with other denominational groups who thus trim God's words—who let them fall to the ground?

The great prophets are those who take God's Word as it is and preach it, not to bolster up a prejudice, but to spread the truth of the gospel.

3. *Fearlessness.* Having heard God's message, Samuel proceeded to speak it. It was not an agreeable topic of conversation, or of preaching, to tell the people that they were bad and that they must repent. But Samuel told them nevertheless.

"This morning I am going to preach a sermon on the sins of the Patagonians. I am sure there are no Patagonians present. So nobody will be offended," said a minister in a rather facetious strain. It is easy and pleasant to hear others' sins discussed, but it is another matter to have the prophet Nathan say to David, "Thou art the man." In effect, Samuel said to the house of Israel, "You change your ways!"

4. *A convincing testimony.* A prophet is convincing. People may differ with him, but they have to admit that he has something real; that is, if he is a real prophet. One marvels at the conversation of the people of Nineveh. But Jonah's preaching was convincing, because Jonah had had a very vivid experience of the power of God.

So in this lesson, Israel listened to Samuel, repented, and turned to God. As Christians we are all prophets of one sort or another. The real Christian is a convincing prophet. He impresses people with the truth he speaks, because he lives the truth. Samuel was a great soul, and so his words were convincing.

A drum makes a loud noise because it is empty. An abundant heart pours forth an abiding influence because it is full. Whether one be a minister or a layman, one becomes a prophet through a genuine experience with God through Christ. The Israelites saw they were wrong as Samuel pictured their departure from the Lord. Do you so live and speak that others believe in Christ because of your testimony?

5. *A praying prophet.* A great pianist is reported to have said, "When I miss practice one day, I know it. When I miss a few days, my friends know it. When I miss a week, the world knows it." Daniel thought that it was better to risk his life at the hands of the king than to risk not praying for thirty days.

The people pleaded with Samuel to pray for them and not to cease praying. Here, then, merged the function of the prophet with that of the priest, and Samuel stood before God in behalf of Israel.

The Victory of the Prophet

Great reformations have followed in the wake of great preaching. Nothing can ever take the place of the prophet's voice in the upbuilding of a better world. It may be that his is a voice crying in the wilderness, but if he be a true prophet it is the voice of God.

So it was with Samuel. He preached and prayed and Israel repented. Then was manifested the presence and the power of God. The Philistines were defeated, and Samuel set up a memorial which he called "Ebenezer," meaning "the stone of help," and said, "Hitherto hath the Lord helped us."

The great prophets were able to see beyond the gloom and the disappointment of the present to the fulfillment of God's purposes in a brighter future. They saw sin in all its hopelessness and helplessness, but saw also the Lord in all his might and power. Their faith in God unwavering, they "never doubted clouds would break." They could "trust God, see all, nor be afraid."

In a time such as this, with the world at total war, and civilians for the most part entirely forgetful of God, we who believe must believe that "God is" and that "he is a rewarder of them that diligently seek him." We have no other hope. Indeed, how can we hope for a lasting peace, when people are more anxious to raise onions than to seek God's face; when they give over Sunday to gardening vegetables rather than gardening the soul?

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

At one point in an ordination service, a group of ordained ministers, usually those who have taken part in the service, place their hands in blessing upon the candidate's head. He is thus consecrated to the duties and responsibilities of the ministry. His task will be twofold—that of a priest and that of a prophet.

The priestly function of the minister was discussed in the preceding lesson. Our attention now centers on his prophetic function—his public utterances upon the individual and social problems of his time.

Scripture

Samuel's ministry achieved a comprehensive character by its union of the priestly and prophetic functions. The vision which came to him after he had lain down to sleep at the close of a day filled with duties in the sanctuary, was a call to be a prophet as well as a priest. His first duty was an unpleasant one, for it involved prophesying the doom of Eli and his sons. When the nature of the vision became known to the people, they regarded Samuel with veneration. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord" (1 Sam. 3: 19-20).

The Philistines continued to be a menace to the Israelites. They swept down upon the Israelites and captured the ark of the covenant, which had been housed at Shiloh. Shiloh was destroyed and Samuel set up his headquarters at Ramah. In the intervening years, he sought ways and means of achieving a national unity and the conquest of the Philistines. Under his leadership, Israel finally overcame its enemies and started upon the path leading to a strong, centralized government.

Samuel is first in a long line of prophets who distinguished themselves by their insistence upon strong moral character and spiritual sensitiveness as the first requisite of national growth and permanence. These men were "forth-tellers" in the sense that they were outright in expressing their convictions. They were "fore-tellers" in that they knew what would happen to a people who, through indifference, greed, and

selfishness, departed from the way of righteousness.

Interpretation

The minister's chief opportunity for exercising his prophetic function is in the preparation and delivery of sermons. The great issues of the days through which he is passing need to be seen in the light of the Christian faith. It is his duty to speak on all questions that concern the moral and spiritual welfare of his congregation. In so doing he may run into the determined opposition of those whose convictions run counter to his own, and who may hold the power of life or death over him. Martin Luther, hero of the Reformation, stood before the emperor and princes to answer for his expressed beliefs. Their opinion already had been formed before he began his plea. When they asked him to retract his statements, he boldly declared: "My conscience is held by these words of God. I cannot and I will not recant, for to act against one's conscience is neither honorable nor safe. Here I take my stand. I cannot do otherwise. God help me. Amen."

The minister, if he is to fulfill his prophetic function, must be held by the "words of God" as revealed in the Bible and through the voice of conscience. He must discover the sources of infections which get into the blood stream of the nation's life, and seek by every means at his command to eradicate them. He must do all he can to prevent the growth of agencies that would bring about the nation's downfall.

Even today there are stern-voiced Johns crying in the wilderness, which is the symbol of the modern world; they are calling for sincere repentance as the condition of mankind's salvation from its present woes.

Summary

Like Samuel, the minister must fulfill his prophetic function with unflinching courage and devotion to the truth as God enables him to see it. No matter how hard the battles, how great the disappointments, he must follow Paul's advice to young Timothy: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).

Questions

1. Name several issues upon which you have heard ministers speak as prophets.

2. What are the chief obstacles which prophets must overcome in getting people to follow their teachings?

3. Is the prophet always popular?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Last week we pointed out that the Protestant preacher is more a prophet than a priest. We should stress this week the prophetic function of the minister. In order to do this, we must understand the real meaning of prophecy. Foretelling the future is only the secondary meaning of the term; its primary meaning is speaking for, or in behalf of, God. It is true that the ancient prophets often predicted things to come, but their predictions did not cause the events to occur; that they did occur, however, reveals the spiritual insight of the prophets. They understood that certain conditions inevitably lead to other conditions; that a given cause produces a given result. We must not confuse prophecy with fortunetelling, astrology, or any form of superstition.

The Hebrew prophets were men of spiritual vision and understanding. Unlike the order of the priesthood, which was usually hereditary, the order of prophets consisted of men who personally had experienced God, and thus knew that he had given them a message for the people. The good priest considered himself a servant of Jehovah, but he was ever conscious of the fact that he was also a servant of the people. The prophet, on the other hand, was the servant of Jehovah; he was Jehovah's messenger to the people. He knew that the persons who heard his message could have no effect upon its truth.

The priests were the conservers of an established religion, as well as the interpreters of it. But in interpreting it, they looked mainly to the past. The prophets, on the other hand, were the religious innovators. They brought fresh visions and new understandings of the faith. Their interpretations looked more to the future than to the past. The prophets, then, more than the priests, were responsible for the development of a deeply spiritual and highly ethical religion in Israel.

The story of Samuel will appeal to intermediates. It illustrates how a young person can serve God effectively. The boy Samuel, rather than the older Eli, was chosen by God for his revelation. It must have been that somehow Eli had failed to acquire a capacity for hearing and understanding God, whereas the child Samuel had an open heart and open ears. It is to the credit of Eli that he knew when God was calling someone else. Although he himself could not receive the message, he helped another to receive it.

It is easier for youth to hear the heavenly voice than it is for an adult who has neglected listening for it. When one listens in childhood and youth, the voice will not fail in maturity. That is why it is so important that religious experience begin when one is young. Becoming a Christian at an early age means that one will have years in which to develop one's capacity for God.

Interest in the lesson might well be increased by bringing to the class the story of some great preacher of modern times. In preparation for this lesson, read one or more of the following biographies: *Walter Rauschenbusch,* by D. R. Sharpe; *George W. Truett,* by W. Powhatan James; *Lee Rutland Scarborough,* by H. E. Dana; *I Was Made a Minister,* by Edwin Holt Hughes; or a biography of Spurgeon or Moody.

Truth in Action

Emphasize the meaning of repentance. Your pupils have at some time or other been sorry for having done a particular thing. Point out that such sorrow is not true repentance, although it may well precede repentance. Genuine repentance is turning away from wrongdoing—changing one's direction in life. The present lesson tells how the children of Israel had been worshiping the heathen gods of their neighbors. Under the preaching of Samuel at Mizpeh, they repented; that is, they turned from the worship of these gods back to the worship of Jehovah. Repentance calls for action. If the Israelites merely had stopped worshiping heathen gods, they would not have been blessed. But they substituted the worship of Jehovah for the worship of false gods, and thereby they obtained a blessing. So it is with us. In order to end a bad habit, a good habit must be substituted for it.

Make also a special effort to bring your pupils into an appreciation of the Christian ministry. There is no nobler calling among men, but there is no calling more often misunderstood and underrated. One should not become a preacher merely because he is good and wants to serve God. One should become a preacher only when he is certain that in that capacity he can best serve God.

The missing words to be supplied are: (1) religious; (2) God, people, God, people; (3) predicting; (4) outward, spirit; (5) God, Eli; (6) many, better; (7) God's, message; (8) Philistines; (9) turn, sorry; (10) help-stone, victory.

LESSON 9 — AUGUST 27

Israel's First King

1 Samuel 9—11

1 Samuel 9: 15-21; 10: 25-27; 11: 12-15

9: 15 Now the LORD had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

10: 25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

11: 12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

KEY VERSE: *Honour all men. Love the brotherhood. Fear God. Honour the king.—1 Pet. 2: 17*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The story of the Hebrew monarchy has always had a strain of pathos running through it. It was not started in a blaze of glory nor by a powerful ruler seeking more power. On the contrary it was an expedient to keep Samuel's wayward sons from getting into power (1 Sam. 8: 5). Also, it was an attempt to pattern the Hebrew political structure after that of other nations of the day. All of the really successful nations known to the Hebrews had kings. Egypt, though not at its height, was still a spectacle of splendor and power. Furthermore, the Hebrews had watched with grim forebodings the rise of the Assyrian monarchy. The name of Tiglath-pileser I (1120-1100) was one to fear. He gathered tribute as far west as the Mediterranean. His death occurred seventy-five years before the coronation of Saul. Another fact that seemed to argue the wisdom of starting a Hebrew monarchy was a temporary lull in aggressions on the part of nations to the east and the south of Palestine.

Steps leading to the establishing of the monarchy in the case of the Hebrews were unique in several particulars. Perhaps the most extraordinary feature in the whole affair was that the movement originated with the people. It was quite characteristic of Hebrew political life under Samuel that the wish of the people be considered in such a matter.

Theocracy Should Have Continued

Ideally, when Samuel gave consent to the proposal for a monarchy, he had reason to expect the theocracy under which they had been working to continue. Just as he himself had ruled as God's representative, so he provided that the new king should do. He began to wait upon the Lord, not merely to find whether to accede to the popular demand, but to put responsibility for the selection upon the Lord. The Lord cooperated, as he always does when given opportunity; the story of the chance meeting of Samuel and Saul is the result.

Samuel had even been informed a day ahead of time that the Lord's man was coming (1 Sam. 9: 15). It was the same general kind of assurance that Ananias had when he went to heal Saul of Tarsus at Damascus (Acts 9: 10), and that Cornelius had when he sent to Joppa to bring Peter to Caesarea (Acts 10: 1ff.). Samuel was given no particular cause for hesitancy as he thought of Saul's approach on the following day, for the Lord assured him that this new leader was to be anointed "captain" of the people to save them out of the hand of the Philistines (1 Sam. 9: 16). The reader cannot fail to appreciate that two stories from two different hands are woven together here. The story in chapter nine gives a more pleasant coloring to the episode than does the one in chapter eight. Without doubt the Philistine menace had reached a point where Samuel and the people were certain that some new leadership would be necessary. Verse sixteen indicates that the raising up of a king was God's way of meeting the national crisis.

Samuel Sure of His Man

When Samuel met Saul, even before a word had been spoken, he was sure that the Lord's anointed was at hand. From what we know of Saul's size (1 Sam. 9: 2) he must have given one the impression of a great military leader and executive in the making. Saul was the first to speak. If Samuel recognized him, he did not recognize Samuel. The future king innocently asked the great prophet where Samuel might be found. We could profitably reflect upon the fact

that Saul did not know Samuel. It probably means that Saul had not been actively identified with religion, politics or war. He was a newcomer. And Samuel, looking at him with a prophet's eye, must have thrilled to know that the much needed leader was before him.

Saul was now scheduled for a series of surprises; for without asking the purpose of his visit Samuel invited him to the sacrificial feast that soon was to be served. Saul and his servant had been traveling through hills and valleys for days and were not dressed for a banquet. The visit was not a brief affair. It was to last throughout the day. Samuel promised that on the morrow he would send Saul away, and would tell him what he wanted to know (1 Sam. 9:19). The amazing interview continued; Samuel told Saul that the asses for which he had been hunting were now found. But the finding of the asses was a matter of small concern compared with the prophet's statement that the "desire of Israel" was upon Saul and upon his father's house. Whether or not Saul knew this meant the kingship we do not know, but he did know that God was picking him for great service and leadership. He had every reason to be surprised.

The Anointing

The feast was an occasion of greatest importance. Thirty guests had been invited. Saul and his servant were assigned to the most prominent places. Saul spent the night with Samuel, and in the morning started on his journey home. Samuel accompanied the two visitors for a distance, then asked that the servant be sent on his way while he and Saul should finish their interview. Here Samuel showed the new king "the word of God" (1 Sam. 9:27), and at last anointed him with a vial of oil that he poured upon Saul's head, kissing him as he would have done to a king.

Instructions and Signs

The anointing was followed by various instructions and signs that would let Saul know that he had not been dreaming (1 Sam. 10:1ff.). As these signs ensued according to Samuel's predictions God gave Saul "another heart" (1 Sam. 10:9). When he came to be with his relatives again, Saul did not relate the incidents in which he had figured so prominently (1 Sam. 10:16). Verses 17-25 follow with a continuation of the more melancholy aspect of the story. Samuel, at Mizpeh, reminded the people again that they had rebelled against God. But in spite of this the selective process continued. He eliminated the tribe, and family, until he had come to Saul, who, sensing what would take place, had hid himself "among the stuff." Samuel presented him as the one "whom the Lord hath chosen." At the sight of the new leader there arose a great shout, "God save the king."

Saul at once began the work of selecting a body of advisers, "whose hearts God had touched" (1 Sam. 10:26). Naturally enough there were some who resented this promotion of an otherwise unknown man to the position of top rank. They "brought him no presents" (1 Sam. 10:27). Saul, in turn, held his peace, which was one of the few really wise things he was ever known to do.

Saul's first opportunity to show his ability came when the Ammonites from east of the Jordan attacked Jabesh-gilead thirty miles to their north (1 Sam. 11:1ff.). The men of Jabesh wanted to surrender but the terms were so severe that they decided rather to seek aid in Gibeah, where Saul lived. Saul heard the news as he came out of a field with his herd, and in response the Spirit of God came upon him, and "his anger was kindled greatly." He slew the oxen he was driving, cut them in pieces, and threatened to do the same to anyone who would not come to his aid and Samuel's in fighting the Ammonites. In the engagement that followed Saul won his first great military victory.

Saul's Better Side

It was after this victory that Saul displayed his better side in granting forgiveness to those who had opposed his being made ruler (1 Sam. 11:13). With this magnanimous attitude in the immediate background Saul was formally crowned king at Gilgal, a city in Judah near the place at which the children of Israel had originally crossed the Jordan River to occupy the land of Canaan.

If the story of Saul had only ended at this point, he would have been one of the great heroes of the Bible. But he lived on to achieve material success and moral failure. To the Israelites, to Samuel and to God, the beginning of Saul's reign was an hour of suspense. The fate of a nation hung upon the new king's performance, and that in turn depended upon his deep inner resources. One can discern in him those elements of greatness that God saw. Potentially he was a great king; he reminds one of Charlemagne, except that Charlemagne had a serious and worthy purpose.

ADULT TEACHER

By Howard K. Williams

■

Samuel was getting old. He had been a good leader to Israel; but, like many a good father, his sons were not worthy of him. Instead of building an altar to God and leading the people unselfishly as their father had always done, his sons took bribes and perverted justice, as many leaders do today. So the people came to Samuel and demanded a king, so that Israel would be like other nations.

Thus it was that the Israelites forgot that they were intended to be different from other nations. God had chosen them that they might lead other nations in paths of truth and righteousness. For that reason, Israel was to be a theocracy; God himself was to be the ruler and the leaders were to be God-directed.

Demand for a King

Having been born and schooled in America, most of us cannot understand why any people should want a king to rule over them. Yet, strange as it may seem to us, many nations love their kings and are willing to pay for the luxury of a royal family and their extravagances. They seem to enjoy the pageantry of royalty—the dignity and grandeur of life at the royal palace. Oriental monarchs, in particular, make much of this element of showmanship. From ancient to modern times the monarch has been highly exalted above the people, and the people have looked to him as the mind and might of their national existence.

With these considerations in mind, we can see why Israel felt inferior to other nations. To their way of thinking it was not enough that their king should reign only in their hearts—and not on an exalted earthly throne. So they clamored for a king.

Somehow people have been slow in learning that the methods of God are quiet. Does he not cause the sun to rise without any noise? Do not the miracles of nature go on about us in silence by day and by night, year after year? But people love noise and show and pageantry. And so, Israel wanted a king like the other nations.

A godly person is distinctive in character and personality. He is different from an ungodly person. Daniel would not conform to the practices of unrighteous people among whom he was forced to live. And so he determined that he would not be like them. He would not

defile himself with their rich foods, he would not conform to their godlessness. Therefore he prayed when praying was forbidden.

Paul said, "Be not conformed." Be different! Do not try to be like the godless people about you! Let God reign in your heart and life! In this terrible war, we are fighting for freedom. But when the war is over, whom shall we enthrone as king? Will God be king?

Samuel was annoyed at the people's request, listened carefully to their words, and "rehearsed them in the ears of the Lord." Then God told Samuel to let them have a king. Just how all this took place, we do not know; but Samuel was sure what God wanted him to do.

Here we have a contrast. The people wanted what *they* wanted, but Samuel wanted what *God* wanted. Happy is the person who learns really to want what God wants. We talk sometimes of God's being on *our* side. But is it not much better if we are sure that we are on *God's* side? God's ways are right ways.

God has given us freedom of choice—to choose either the good or the evil—whichever we desire. Life is so constituted that we must choose if we are to develop character, and not become mere pawns in God's hands. Adam chose to his own undoing. So did Cain, and Lot, and Judas. We reach the highest point in life when we can kneel and pray as did the Master, "Not my will, but thine be done."

Israel's First King

The story of Saul, Israel's first king, is a romantic one.

First, he was a fine, upstanding young man. Physically, he stood head and shoulders above the average man. He was humble in spirit, and so was qualified to become a great leader.

Second, his call was somewhat unusual. Having been sent to find some lost asses that belonged to his father, he was about to give up the search, when his servant suggested that in a town near by was a prophet who was wondrously wise. Perhaps he could help. The prophet was Samuel, and when Saul appeared, Samuel knew that here was the new king. It seemed a coincidence, a mere accident, but it turned out to be a momentous event.

"Who knoweth whether thou art come to the kingdom for such a time as this?" said Mordecai to Esther. Perhaps in your life what seems a mere accident may prove to be your great opportunity to do something for Christ!

Third, Samuel anointed Saul. Very early in the morning Saul and Samuel left Samuel's dwelling, and Samuel told Saul to send the servant on ahead. As the two walked together in the "spring of the day," they stopped for a moment. Pouring a vial of oil on Saul's head, Samuel kissed him, told him that he was to be king for God of Israel, and promised that the spirit of the Lord would be with him. Somehow as Saul left the fine old prophet, his heart burned within him. "God gave him another heart," the Scripture says.

Saul started out with everything in his favor. Next week we shall see what he did with his opportunity. But today we shall think only of the hope and the ambition which he had at the beginning of his reign. God never calls anyone to a task which he is unable to perform.

"Never accept responsibility unless corresponding power is given with it!" counseled my aged college president. If a person is to be held responsible for a certain duty, he should be given the power to use his own judgment in the performance of that duty. So when God calls a man to do something for him, he gives him power. This was true of Abraham and Moses and Elijah and others. "Nevertheless I will be with thee," God promises. "I can do all things," says Paul, and then he adds, "through Christ which strengtheneth me."

Is there something that you feel God wants you to do, and you feel that you cannot do it? Of course, *you* cannot; but remember, you are not expected to do it alone. Christ will give you strength.

Reception of the New King

Was there ever anything done that suited everybody? The best way to arouse criticism is to do something—anything. There will always be somebody who thinks that you do not do it right. So with Saul. "The children of Belial said, How shall this man save us? And they despised him, and brought him no presents." That attitude would be enough to raise Saul's wrath. He was king now; he could punish them, if he chose. But he did not so choose. He chose rather to hold his peace, and when the opportune time came, to show these critics kindness and forgiveness.

To have power, and yet not to use it for revenge, is a sign of greatness which but few of us have. Yet happy is the man who remembers that God bids us not give way to wrath, but to forgive and forgive and forgive.

Then there were, of course, those who cried, "God save the king." So Israel's days of monarchy began, and Saul started his career as the first king.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

■

Approach

A group of young people were discussing political elections. One young woman expressed what was in the minds of many when she said, "Oh, well, it doesn't matter. What we think doesn't count." Is that the attitude which youth will take in a year when candidates will be elected to the highest offices of our nation? Do young people value the tradition of democratic privileges so little that they will accept this judgment as final?

It is true that many young people will not be old enough to vote, but that fact in itself should not prevent them from taking an active interest in the selection of the nation's leaders. The political responsibilities of tomorrow may seem far away to most young people, but, in reality, tomorrow's responsibilities begin today.

Scripture

Samuel was not only a prophet who upbraided the people for their sins, and a priest who conducted the services of worship, but the last of the judges who served to rally the tribes when a common danger threatened them. Throughout his life he sought opportunities to bring about a greater unity of the tribes; for he realized that only by strong leadership and concerted action could Israel hope to triumph over the Philistines. The task was further complicated because the enemy had forbidden the making of weapons. Oppression grew with the passing of time, until at length it became evident that definite action had to be taken. So God led Samuel in the selection of a king and the establishment of a monarchy.

The choice of a leader fell upon a strong young farmer named Saul, son of Kish. To all outward appearances he was a kingly young man. Samuel, with keen judgment, saw in him the kind of leader that was needed—someone who would command the respect and loyalty of the fighting men of the tribes. And so it was. The people, overjoyed because of their new leader, organized rapidly, and under his leadership defeated the Ammonites. Saul was then proclaimed king over Israel.

The qualities which Samuel desired in the new king were courage, personal charm, leadership, and a strong religious faith. At last, through God's leadership,

he found the man who he believed could lead Israel through the stormy days and eventually establish a strong central government.

Interpretation

The will of the majority is supposed to be the rule by which candidates for public office are chosen in present-day democracies. Actually, however, the majority often has little to do with the selection of those who run for office. After party candidates have been selected, the citizen often is unable to form a correct appraisal of their qualifications, either through his own indifference or because subtle propaganda may distort his judgment.

A government which holds to the practice of hereditary rulers with absolute power does not have the problems of a democracy whose citizens will never admit that its leaders can do no wrong. Criticism of our national leaders is a right of citizens who believe in democratic government. This right has been, and is, frequently abused, but in the main its soundness remains unquestioned. It is not at all unusual for a man to be regarded at various times as a saint, a demagogue, a prophet, a shrewd politician. Even Lincoln once was called "a low, cunning clown."

It is possible to ascertain, with a fair degree of accuracy, a man's qualifications for office. Men do not usually rise to positions of leadership in a democracy without preliminary service in some lesser responsibility. The thoughtful person may find, through a careful study of a man's background, both personal and political, whether a candidate is qualified for a greater task.

Summary

The success or failure of our Government rests upon the interest which each individual takes in the selection of capable men for positions of leadership. Political wisdom, personal charm, initiative, leadership, dependability, and a vital faith are essential qualifications of leaders in a democracy worthy of the name.

Questions

1. Estimate the number of eligible voters in your community and the number who voted at the last election. Does the majority rule when it does not vote?

2. If the votes cast were low in proportion to the number of eligible voters, to what do you attribute this situation? How can it be improved?

3. What are the sources of information by which one may appraise a candidate's fitness for office?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Do you realize how important the intermediate age group is in America? High school students of today will ultimately have to deal with the postwar problems of the world. Old age and death will remove our present national and world leaders before world reconstruction hardly begins. Present-day young people have had to fight a global war. Such a war deeply affects those who participate in it. To a considerable extent, it unfits them for the duties and the responsibilities of peace. Often those who have fought do not make good peacemakers; those who destroy and tear down find it difficult to create and build up. This condition is tragic. It means that those who are now intermediates will find a job cut out for them when they reach maturity. They are the ones who will determine the destinies of mankind for years to come.

If that be true—and it hardly can be doubted—then the persons who are now responsible for teaching intermediates have an opportunity unequaled. A man who had taught preparatory school boys for many years admitted that he did not realize the importance of his teaching until he began to see his pupils grow up and take over positions of high trust and responsibility. After that he never went into his classroom without thinking that perhaps some future governor, judge, or senator, some future surgeon, minister, or business executive, was learning from him the principles which would rule his life and influence multitudes.

This lesson may be used to teach students in this most important age group how to make a good start in life. Next week's lesson may be used to show how to prevent a good start from ending in tragic failure. Saul, the first king of Israel, began his reign under favorable auspices. He had, to a superlative degree, some of the qualities which are necessary for leadership and success. These you will find fully treated in *Intermediate-Senior Class.* Possibly you will be able to amplify the discussion.

Christians should realize that the principles of Christ must be applied to the problems of the modern world, that religion is essential for successful individual living, for national greatness, and for the establishment of an enduring world order. If that be true, then intermediates should now be taught the principles of the Christian faith and won to a surrender of themselves to Christ. Saul was able to make a good beginning because he had faith in the Lord. No person can start right without God. This point cannot be too strongly presented. The teacher who does not win to Christ the members of an intermediate class can be almost certain that they will never be won. It is almost the last chance that the church will have at them. Fortunately, many intermediates have accepted Christ before reaching the intermediate department. For them, the teacher must not fail to strengthen their faith, lest, like Saul, their good beginning be lost.

Truth in Action

Much of the truth of this lesson can be made clear by reference to history and biography. Intermediates should be urged to do considerable reading in these fields. Consult the public librarian as to what is available for them and be prepared to recommend a few good books about national heroes past and present.

A discussion of what should be done with conquered enemies would be especially timely. Can the teachings of Jesus about loving one's enemies be applied on a world scale? Is it sound statesmanship for America to share its wealth and its resources with all the countries of the world? Should the United States insist upon repayment for lend-lease materials? What has been the purpose of the lend-lease program? Can a defeated nation be kept for long in subjugation by force of arms? Is it foolish, or wise, to give a treacherous enemy another opportunity to stab us in the back? These questions are much in the public thought today. Can we learn from Saul's mercy toward his enemies a lesson for these times, or are conditions so different that we must develop entirely different policies? How are we to overcome ill will and unbrotherliness and hate in our world?

Finally, do not miss the opportunity to urge the members of your class to make a good start in life by seeking to know God's plan and purpose for them. Mention some of the things which within a few years they will begin: entering college, getting started in a new place, establishing a new home, beginning a career. In all of these things, the beginning is very important. It is true that "a thing well begun is half-done." The first verse of Genesis is a good motto for all beginners: "In the beginning God."

The best answers for this week's test are: (1) c; (2) c; (3) a; (4) b.

A Symphony of Prayer. By Eminent Ministers. Compiled by Herbert Hewitt Stroup. The Judson Press. 247 pages. $2.50.

There is need for clarity of thought and chasteness of speech in the conception and utterance of prayer. Is it important that the minister of the gospel exercise great care in selecting challenging ideas and choosing worthy forms of expression when he talks to men about God? Then how much more so when—in public prayer—he talks to God about men!

But clarity of thought and chasteness of speech must be attained, learned, mastered—in public prayer as in public discourse. And there is no magic that will equip the minister's mind with challenging, uplifting ideas or transmute these ideas into words and sentences worthy of so high and so sacred a privilege as prayer. Soulful prayer—prayer that ushers the worshiper into the presence of God—is known only to those who have found the way there themselves. And so a minister's first and most frequently recurring prayer should be, "Lord, teach me to pray."

Prayer can be taught—and learned. And by what better method than example? The best way to learn chemistry or physics is to enter a laboratory and go to work. The best teachers of English composition and speech know this laboratory principle and apply it in their classrooms. Then why not a laboratory of prayer—examples of prayer at its best for the use of ministers, and others, who wish to improve their own technique and practice of prayer? If the Chinese proverb is correct, that one picture is worth more than a thousand words, then one example of prayer is worth more than a thousand rules for prayer. When the disciples asked the Master to teach them to pray, he gave them, not a set of rules, but an example, which we rightly call the Model Prayer.

And so this book was compiled and published—this Symphony of Prayer. Between the covers of this beautiful volume are prayers on many themes and suited to numerous occasions, but like the strings of various musical instruments under a good conductor's baton, they unite to create a glorious harmony, an undying symphony of adoration, praise, and petition addressed to Almighty God. In the interest of handy reference, the table of contents arranges the prayers under several subjects—Brotherhood, Church, Confession, Courage, Cross, Forgiveness, God in the life of Man, Kingdom of God, Peace and War, and many others. The one hundred and sixty-five contributors are eminent ministers of many denominations—the leaders of present-day American Protestantism. Among Baptist contributors are Charles S. Detweiler, Georgia Harkness, Clarence W. Kemper, Bernard Clausen, James D. Morrison, Norris L. Tibbetts, Harry Emerson Fosdick, Edwin McNeill Poteat, Edwin T. Dahlberg, Edward Hughes Pruden, James H. Franklin, Harold W. Tribble, Harold C. Phillips, Robert A. Ashworth, Gordon Poteat, and Ivan Murray Rose.

This elegantly printed, beautifully and durably bound volume should take its place on an easily accessible shelf of "must" books in the minister's workshop. To church school teachers, young people's leaders, and laymen generally, the volume will be a veritable mine of religious devotion and uplift.

What a Man Can Believe. By James D. Smart. Westminster Press. 1943. 252 pages. Price, $2.00.

Dr. Smart, minister of St. Paul's Presbyterian Church, Peterborough, Ontario, states quite frankly that he started to write this book with a view to clarifying and organizing his own beliefs. We should be grateful that he consented to its publication, for it is a book which can render large service in this day when so much confused theological thinking is current. The book, now addressed ostensibly to lay readers, contains—without becoming pedantic—a sufficient amount of solid content to make it worthy of the attention of the most studious ministers.

The book starts rather slowly with a lengthy, but important, discussion of "Does It Matter What We Believe?" Dr. Smart shows convincingly that it does matter and very much indeed. He then discusses in turn, and very helpfully, those basic beliefs which are deemed essential to true Christian faith: The Word of God, God the Father Almighty, Jesus Christ His Son, Christ Crucified, The Holy Spirit, The Church of Christ, The Forgiveness of Sins, and The Life Everlasting. Upon each of these familiar themes Dr. Smart throws some fresh light. He writes carefully, competently, logically, and with commendable sincerity and earnestness.

Daily Life in Bible Times. By Albert E. Bailey. Charles Scribner's Sons, 1943. 360 pages. Price, $3.00.

Dr. Bailey has devoted his entire life to teaching and writing. Possibly he is best known as an interpreter of religious art. His book, *The Gospel in Art,* was a pioneer in that field. It has inspired many successors, but has not been surpassed for literary excellence or for insight into the meaning of the world's art masterpieces. His later book, *Art and Character,* listed and analyzed our art resources and showed religious educators how they might make effective use of them in their teaching.

What is not so well known, possibly, is Dr. Bailey's wide acquaintance with all phases of biblical antiquities. Out of his years of study, enriched by repeated trips to Bible lands, he has now written a book which is admirably designed to make available to the general reader, in understandable terms, the vast amount of technical and down-to-the-minute data which he has collected. In *Daily Life in Bible Times,* Dr. Bailey again pioneers a new field. The uniqueness of his book (it is a unique book, despite its somewhat hackneyed title) lies more largely in its method of presentation than in its content, for this is no dry-as-dust tome, but an entertaining book sure to hold the reader's interest. Furthermore, this popularizing of the conclusions reached by the world's foremost archeologists has been achieved without any sacrifice of scientific accuracy. This richly illustrated book will add appreciably to the understanding of the Scriptures.

The Prayers of the Bible. Compiled by Elinore Mapes Pierce. The Judson Press, 1944. 183 pages. Price, $1.50.

There is in the Bible a much larger number of prayers than the casual reader may realize. Men in many different ages, and under many different circumstances, have lifted their hearts to God in prayer and have found God to be "a very present help in trouble." In the Bible, furthermore, there is a very considerable body of teaching on the subject of prayer. The author of *The Prayers of the Bible,* therefore, has rendered a significant service in searching out all this material and arranging it for publication.

One is grateful for the thoroughness and care with which this has been done—all the material is here: from the opening statement, "Then began men to call upon the name of the Lord" (Gen. 4: 26) to the New Testament's concluding petition, "Even so, come, Lord Jesus" (Rev. 22: 20). Each quoted passage has been given an appropriate and suggestive title, and there is an index which the student will find useful.

Mrs. Pierce states that she prepared this compilation primarily for her own use, but found it so rewarding that she decided to share it with others. It shows impressively man's need to pray and God's readiness to answer the prayer of faith.

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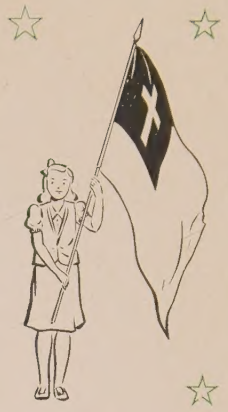

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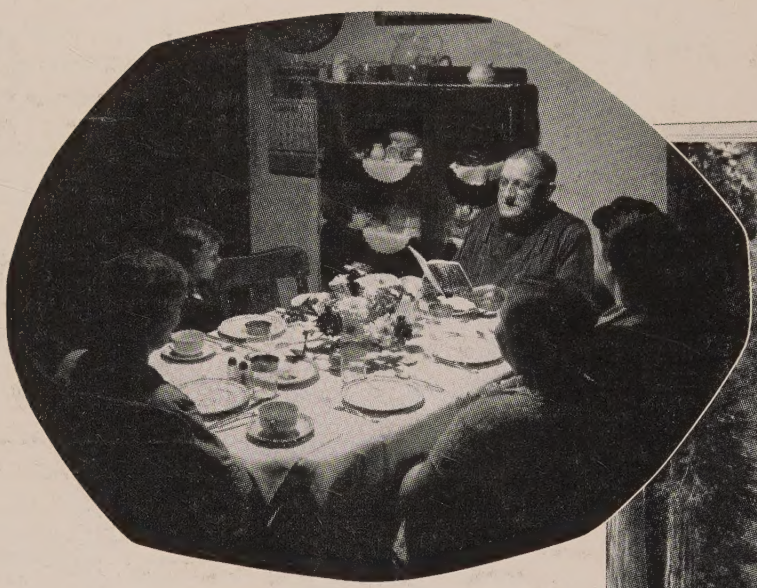

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